

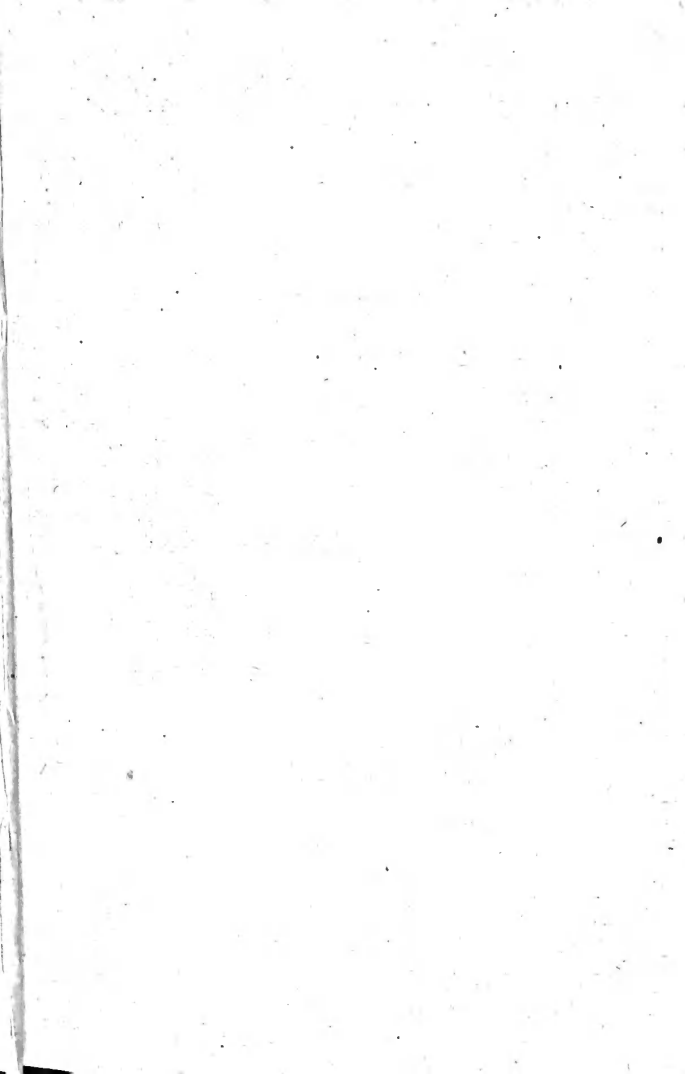
A TALK

WITH

CHURCH

MEMBERS.





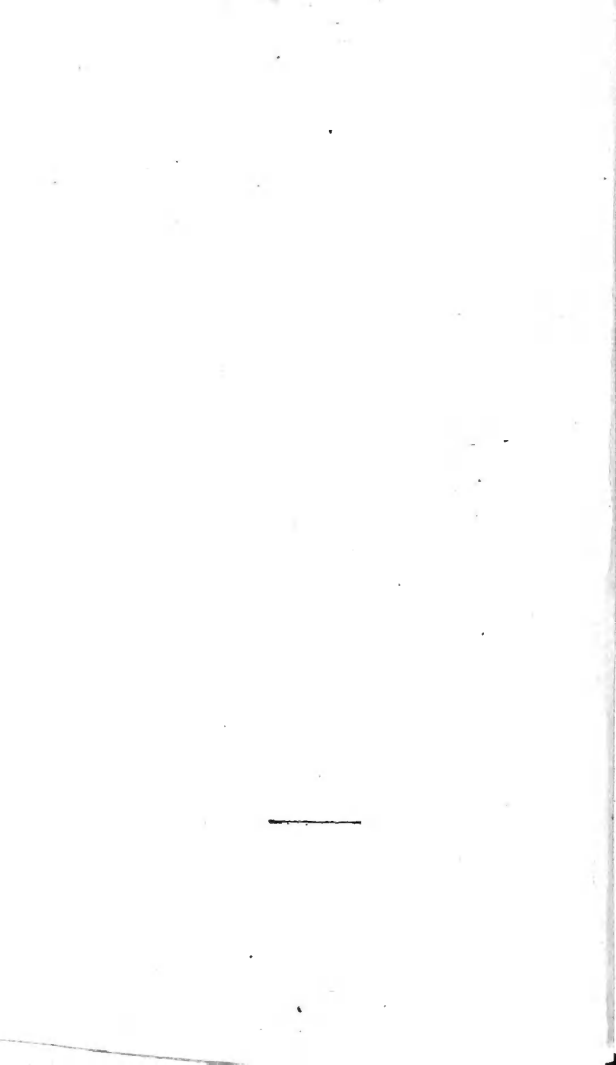


A TALK
WITH
CHURCH MEMBERS.

BY
DANIEL KAUFFMAN.

"Study to show thyself approved unto God, a workman that
needeth not to be ashamed."

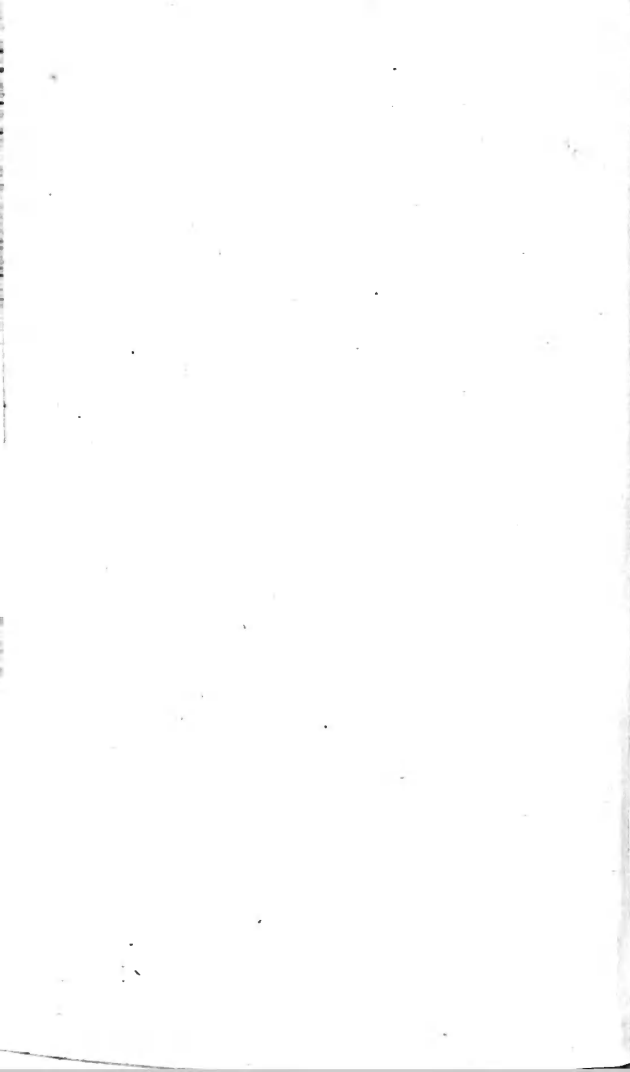
1900.
PUBLISHED BY J. S. SHOEMAKER,
DAKOTA, ILLINOIS.



TO OUR DEPARTED BROTHER
JOHN S. COFFMAN.

Whom the Lord called home to his reward, through whose labors I was led to accept my Savior, and whose memory is still cherished by the many who were encouraged to a noble Christian life through the influence of his teaching and example.

THIS VOLUME IS
AFFECTIONATELY INSCRIBED.



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PREFACE.

This little volume was prepared as a companion to "MANUAL OF BIBLE DOCTRINES." The theme of the former volume is DOCTRINE; of the ~~one~~ before you, PRACTICAL CHRISTIAN LIFE. The former volume was prepared with a view to calling attention to those doctrines most clearly taught in God's word, and setting forth the necessity of accepting them. The present volume aims to set forth Christian duty ~~as~~ applied to daily life, with the hope that the thoughts herein presented may be considered prayerfully in the light of God's word.

The thoughts herein presented are addressed to "church members," because church membership implies separation from the world, and a desire to walk in the ways of God. The implied difference between those who unite with the church and those who do not, is this: the first class recognizes duty, and tries to follow its path; the second recognizes duty, but counts Christian duty secondary to following "the lust of the flesh, the lust of the eyes, and the pride of life." Recognizing that a different line of thought

is needed to reach each class, we have chosen to address ourselves to one class exclusively.

The author acknowledges his indebtedness to our dearly beloved and lamented brother, J. S. Coffman, for assistance rendered during the preparation of this volume, and to J. S. Shoemaker, who assumed the responsibility of publication, and whose assistance otherwise deserves special recognition.

With gratitude toward an all-wise Father for His sustaining grace during the preparation of this volume, and with the hope that the same kind spirit with which the former volume was received may mark the reception of the present one, we submit this for the perusal of the reading public. D. K.

INTRODUCTORY.

My Christian Friends: Whatever may be said concerning our likes and dislikes, our aims or our names, one thing is true of us all. If we are true Christians, we are all churchmembers. If we are members of the invisible church of which Jesus Christ is the Head, as well as members of the visible church which God has instituted as the temporary home of the saints on earth, we have especial cause for rejoicing. We shall not question the sincerity of any in connecting themselves with any religious organization, but shall consider the fact that being churchmembers is evidence that we mean to be in the service of the Lord.

TWO KINGDOMS.

We are taught in the Word that there are two great kingdoms, and that all people are subjects of one or the other of them. At the head of one kingdom is God; at the head of the other is Satan. As free agents, we are to say in whose kingdom we will serve. God has set His price upon a human soul; so has Satan. To contrast these prices, let us imagine ourselves upon a boundless plain, upon

which is assembled an innumerable company, composed of the whole human family. We hear a voice that rings out loud and clear :

"Almighty God, Creator of the universe, Ruler of heaven and earth, what is Thy price for a human soul ?"

Back from the throne of heaven comes the answer : "My price is already paid. I sent My beloved Son into the world, and freely offered Him ■■■ ransom for the sins of man. His blood has canceled the debt, and salvation is now free to all who will accept. They who accept this blood as the price for their redemption shall enter My service, be freed from the pangs of ■ guilty conscience, have the burden of sin removed and the conflicts of life lightened by the privilege of leaning upon the strong arm of their Savior, enjoy the exercise of the noblest faculties of the mind, have their hearts thrilled with hopes of immortal glory, and finally reap the rewards of the faithful in an eternal haven of rest."

"Satan, thou vile deceiver, thou pretended angel of light, thou roaring lion, what is thy price for a human soul ?"

Like the voice of a thousand demons ■■■■ the satanic response : "I lure my subjects on with visions which are never real, and with promises which I never hope to fulfill. I draw the picture of Christianity ■■ dark as I ■■■■ make it. I have a lot of my followers in the church so that the world

may know that there is no advantage in belonging to church. I allow my subjects to consume themselves by revelling in their sinful lusts. I rob my victims of rest, of health, of morals, of honor, of self-respect, and finally, when there is nothing about them worth robbing, I pick up their miserable forms, and cast them into a burning lake of fire and fury, where in shame and remorse and disgrace they suffer the intensest agonies and the pangs and torments of an endless hell!"

You say that you have accepted the former of these propositions, and that you are now in the service of your Lord and Master. God be praised for that; and may He give you grace that this service may be pleasant for you and profitable for others.

WHAT IT MEANS TO BE A CHURCHMEMBER.

Since the church is a divine institution, it means more to be a churchmember than some would have us believe. It means that we have realized our lost and undone condition, and have appealed to God for mercy through the merits of the Atonement. It means that we have left Satan's kingdom, and are now working in the organization which God has instituted for the furtherance of His cause. It ~~means~~ means that "the old man is crucified, with his affections and lusts," and that we have put on the new man which is created in "righteousness and true holiness." It means that we have forsaken our sinful

ways, whatever our sins may have been, have made restitution where restitution was possible, and are now striving, by the help of God, to do that only which is pleasing in His sight. In short, it means that we no longer follow the sinful, selfish, go-as-you-please, along-with-the-current, anything-for-pleasure, course of the ungodly, but that we, by God's grace, are living pious, holy, consecrated lives, shunning that which is wrong, doing that which is right, endeavoring, in the spirit of divine grace, to discharge our full duty to ourselves, to our fellow-beings, and to our God.

My friends, if church-membership does not mean all this for us, there is something wrong somewhere. God intended His organization as the home, not of unconverted, but of converted people. Any organization which does not teach complete separation from the sins of the world, and an entire consecration to the service of God, can not meet with divine favor. We make these statements emphatic, because they present facts plainly taught in the word of God, and should be indelibly stamped upon every human heart.

THE CHURCH THE HOME OF THE CHRISTIAN.

Our Lord Jesus "came to save his people from their sins." As fast ■ they are being saved, He directs them to His organization, the church. As volunteers, who rise to de-

fend their country, connect themselves with the army of their country, ■ the volunteers for Christ connect themselves with the army of God. The very fact that people remain outside the pales of the church proves that they are not volunteers for Christ. It should be remembered, however, that we do not become Christians in consequence of uniting with the church, but ■ unite with the church in consequence of becoming Christians. As fast as people throw off the shackles of sin, they enlist under the banner of King Emmanuel, where they are united in a common cause.

The church is not merely a society organization for the convenience and pleasure of those who may wish to unite with it. It is the visible part of the church of our Lord Jesus Christ, designed for the earthly home of converted souls, and governed by such ordinances, restrictions, and admonitions as God, in His wisdom, saw fit to record in His Book.

To those who find themselves in the church, but know themselves to be addicted to the sins of the world, our advice would be this: Get right with God. Leave off your sinful ways. Pray to God that your sins may be blotted out, and that grace may be given you to lead a consistent life. Do not treat the question of Christian duty lightly. It will prove your ruin! Live true to God, and heaven will be your reward. But if any of

you *will* serve the devil rather than God; if you *will* live in sin rather than to follow righteousness; if you *will* turn ■ deaf ear to the pleadings of friends on earth, and close your eyes to the teaching of your great Friend in heaven, then relieve the church of the burden of carrying ■ many hypocrites, and step right out into the world where you belong. Satan's subjects in the church are doing the cause of Christ more harm than his subjects outside of the church.

But to those who love the Savior's name, and are serving Him to the best of their knowledge, walking in the light which God gives them, we wish God speed. Your cause is ■ noble one, and heaven rejoices at your efforts. May God give you grace ■■ to live that others may, by your lives, be convinced of the reality of the Christian religion. May each succeeding step bring you more abundant grace, and higher into the realms of spiritual life. That something may be presented in the instructions that are to follow, which will be a means of encouragement to you who are faithful, and at the same time ■■■■ of arousing those of you who are careless and indifferent, to a consciousness of duty, is the earnest wish of your unworthy fellow-pilgrim.

OBEDIENCE.

Among the first requirements of ■ Christian life is obedience. Faith in God implies submission to His will. Submission to His will means obedience to His word. An idea of the importance which the inspired writers place upon the grace of obedience may be had by taking ■ glance at

A FEW REFERENCES FROM THE BIBLE.

"To obey is better than sacrifice."—1 Sam. 15:22.

"Ye are my friends if ye do whatsoever I command you."—Jno. 15:14.

"If ye love me, keep my commandments."—Jno. 14:15.

"He that knoweth to do good, and doeth it not, to him it is sin."—Jas. 4:17.

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."—1 Jno. 2:4.

"Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man."—Eccl. 12:13.

OBEDIENCE, WHY ?

Time will not permit mention of all the reasons why every one should seek to be obedient to God in all things. The four reasons which seem to impress us most are the following :

1. *God demands our obedience.* This is clearly shown in the texts already quoted. When Jesus said, "If ye love me, keep my commandments," He lovingly teaches His disciples of all ages that this is the divinely appointed way of showing our love to God.

2. *God knows best.* Our eternal destiny is in His hands, and His wisdom and power and love are such that it is infinitely safer to trust in God than to trust in ourselves. A careful study of the Bible reveals the fact that when men set aside the wisdom of God and substitute their own wisdom instead, they invariably met with disaster. Adam and Eve allowed the serpent to still the voice of God in their ear, and by yielding to Satan's subtle allurements they brought the disgrace of sin and death upon themselves and the human family. The antediluvians forgot their God, and were swept away by the flood. Nadab and Abihu started a worship after their own notion, and were consumed with fire from heaven. King Saul ignored the command of the Lord, and lost his kingdom. The Jewish nation forsook the pure worship of God, and were scattered to the four winds

of the earth. These are a few of the many instances in record which prove the folly of substituting our own wisdom for the superior wisdom of God. God knows what is best for us. We never make a mistake by accepting His leadership and following Him continually in loving obedience.

3. *Obedience to God means a union of the obedient.* It is not necessary at this time to dwell upon the fact that a union of forces means strength, while disunion means weakness. It is written in the history of all nations; and the best authors, editors, and preachers have emphasized, heralded, and proclaimed this fact. The world will never be conquered for God until all the people of God unite under the same banner, are filled with and guided by the same Spirit, and accept the leadership of God in fact as well as in theory.

There is but one basis upon which God's people can consistently unite, and that is the basis of absolute surrender to God. God will sanctify no other union. Here is the cause of so many divisions in the church. Union in God means a union in His love, and this makes the union binding. Union upon any other basis means a union until something intervenes to sever the natural affections, when division will result. We may expect a divided church so long as there are any pre-
ended Christians who reject any part of

God's word, who would sacrifice Gospel truth for the sake of public opinion, or who refuse to surrender their will to the will of God. Let all the professed followers of Christ be soundly converted; let all of self be buried away; let God's will be submitted to at all times; let every vestige of worldliness be driven from the mind and heart, and every heart be filled with love to God, His people, and His cause; we will be surprised how soon His all-powerful love will melt us into **one** strong, united, spiritually-minded organization.

4. *There are no promises in the Bible for the disobedient.* The Bible is full of precious promises; but they are all for the obedient. God makes provisions for human weakness. The doctrine of justification by faith, **clearly** set forth in the word of God, must be a source of consolation to every earnest Christian whose consciousness of weakness might otherwise lead him to despair. Our Savior lovingly assures us that "*He that heareth my word, and believeth on him that sent me, HATH EVERLASTING LIFE.*" But while God is generous with those who humbly strive to serve Him "in spirit and in truth," He has not one single promise for those who reject His word. "Be not deceived; God is not mocked; for whatsoever a **man** soweth, that shall he also reap."

RESULTS OF OBEDIENCE.

Obedience to God requires of us that we hold ourselves in readiness to do whatever God wants us to do. Obedient servants often do things that their masters would rather not have done; but when they do it is through ignorance of their master's will, and when once enlightened, are willing to make matters right if they can. This expresses our relation toward our heavenly Master, if we are His obedient servants.

The first result of obedience to God is the denial of self. Our will is surrendered, and God's will is accepted in its stead. This causes a struggle. Satan is not willing to relinquish his grasp without a struggle. The desires of the flesh, which are so very dear to the carnal mind, die hard. To crucify the old man causes agony. But the grace of God is sufficient to sustain us in every trial, and the less we waver, the easier the victory over sin. Oftentimes after our conversion the "fleshpots of Egypt" are set so near us that we are conscious of yearning after them; but in answer to prayer God will take away our sinful desires, and arm us with power to resist temptation. As we continue in the service of God, the power of temptation over us becomes weaker, and our conflict with sin assumes the form of a triumph rather than a struggle.

God never takes anything from us without substituting something very much better. Being obedient to God, we follow Him wheresoever He leads us. This takes us out of a world of sin. It makes us "free from the law of sin and death," gives us ~~the~~ armor by which we are enabled "to quench the fiery darts of the wicked," and makes us in the highest degree the benefactors of mankind. But the crowning result of our obedience shall be realized only, when, after having crossed the river which separates time from eternity, we stand in the hallowed presence of our Maker, and hear the blissful words, "Come ye blessed of my Father, inherit the kingdom."

We never lose anything by leaving the sins of earth, to become obedient to the Voice from heaven. For every one that faithfully bears the cross on earth, there is a crown in heaven.

LET YOUR LIGHT SHINE.

God's obedient children will find food for thought in our Savior's first commandment given in His Sermon on the Mount, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Jesus Himself set the example. Wherever He went, He was that ~~meek~~ meek, unassuming, loving, sympathetic, zealous, pure, perfect, powerful Being—the great Light, sent from heaven to dispel the darkness of this world, and fill it with the ineffable light of glory. Having set the example, He says to His followers, "Ye are the light of the world Let your light shine."

His earthly mission being fulfilled, He is again at the right hand of God interceding for us. We are His witnesses, left upon earth to shine with the light which He graciously gives us. If we are His true followers, our lights, though borrowed, and dimmed by human imperfections, will radiate to the world around us. The life and light of Christ in the soul is very essential. There are

THREE USES

which we may make of this light: (1) We

■ A TALK WITH CHURCHMEMBERS.

may hide it under a bushel. (2) We may display an imitation of it before the world. (3) We may simply let it shine. These uses may be illustrated as follows:

John Jones, John Brown, and John Smith settle in the same neighborhood, and present their letters to the same congregation.

1. John Jones is very careful that no one should think him "pious." He is never heard to pray, avoids conversation on religious topics, seldom reads the Bible, attends a pleasure party in preference to a prayer-meeting or Gospel service, seeks the companionship of questionable characters, and acts very inconsistent in other ways. The only evidence that anyone has that he makes any pretensions to Christianity is the fact that he claims to "belong to church." His light (if he has any) is so securely hidden under a bushel that it can not long remain there without being put out.

2. John Brown is quite the opposite of John Jones. He considers it an honor to be known as an earnest church worker. He boasts of his piety, and tells of his wonderful experience and mighty achievements. He ~~is~~ at those less accomplished than himself, and puts himself forward whenever and wherever possible. His polished appearance and prepossessing manners give him the "right-of-way," and soon he is regarded as a

remarkably pious man, and becomes the hero of the hour.

This is bringing out his light in a vain and brilliant display, but in this emblazoned light, some dark spots on his character begin to appear. It is observed that his professions and his life do not tell the same story. As he becomes better known, it becomes more and more apparent that his piety was mostly "put on," and that his zeal was born of an ardent desire to have his fellow man praise him.

3. Of a different character is John Smith. He is content to be an humble worker for Jesus. His first appearance in the new congregation is scarcely noticed; but his excellent deportment soon begins to count. He is never known to indulge in foolish or vulgar talk, nor to become entangled in neighborhood gossip. He never talks reproachfully of anyone, and in all that he does, shows himself to be straightforward and conscientious. These things are noticed by other people, and the more he is tried, the more he is trusted. The world respects him for his genuine Christian qualities, and the church is delighted to find in him a worthy member, who can be depended upon to do his best in whatever task is laid upon him. It is the genuine Christian, letting his light shine.

FORBID, MAKE, LET.

These three words spring into notice as we study the character of three classes of

people, representatives of which we have just described.

1. Some people *forbid* their lights to shine. They are willing to be counted members of the church; but the church must not expect anything from them. Talk about their weakness in business or social lines, and you insult them. Talk about their weakness in religious work, and they will allow the criticism to pass without a protest. The church must not interfere with their business or their pleasures or their filthy and sinful habits or any other pet sin. If the church insists on demanding anything from them, they will seek a church where they can have more "liberty."

Poor, deluded souls! They imagine they ~~can~~ hide their light under a bushel; and that just before they are ready to die, they will take the bushel off; but the fact is, there is no light there; and when the final summons ~~comes~~ to meet the Bridegroom, they will find, like the foolish virgins, that not only the light, but even the oil is gone. Christ says, "If any man will not deny himself, and take up his cross, and follow me daily, he is not worthy of me."

2. Some people, not satisfied to let the life of God shine through them, strive to *make* their lights shine. Like the John Brown of our illustration, and like the Pharisees of old, they love to sound a trumpet be-

fore them. Their chief ambition seems to be to convince the world that they are Christians, and Christians who are worthy of occupying the uppermost seats in the synagogues. Some are conscientious in their endeavors to force their admirable qualities upon the notice of the public, while others strive to send out a light for the revenue it brings.

8. After all, the wisest thing to do is to take our Savior at His word, and simply *let* our lights shine. God has a work for each of us. Let Him have His way; and He will place us in the positions He wishes to occupy, and where we can be of the greatest possible service to Him. These positions may not suit us; but why should we seek to interfere with God's work. Be willing to lead a life for God wherever you are. Take God at His word, follow His teachings, and He will take care of results. Are you questioned concerning the tenets of your faith, explain them the best you can. Don't be afraid to let people know where you stand upon any question upon which you have a position. Let people know what you think about temperance, virtue, repentance, conversion, sanctification, pride, covetousness, or any other question upon which intelligent people should inform themselves. And then don't make the mistake of telling other people what they ought to do when you yourself do not heed your

own teaching. God judges many people by the words of their own mouths. Don't be afraid to testify against the known sins of your own neighborhood. What if you are called a fanatic? The world owes its progress to those who were considered fanatics. Better be right with God and wrong with the world than right with the world and wrong with God. Aslight shines more brightly when surrounded with darkness, ■ the Christian character stands out in boldest relief when in the midst of opposition and persecution. The ~~PARADISE~~ of Christ has been made to suffer much because professed Christians have chosen to sacrifice truth for the sake of popularity. One soul, firmly rooted and grounded upon the Rock, with the courage to stand for God and His word, at all times and under all circumstances, is worth more to the cause of Christ than ■ thousand half-hearted professors.

LET YOUR LIGHT SHINE, WHY?

Christian friends, have the courage of your convictions, even if your views do happen to be unpopular. The approving smile of God is worth more than the plaudits of ■ sinful world. Let it be remembered that we are working for God; not for the world. Do we know what it means to let our lights shine? Listen to our Savior: "*Let your light so shine before men, that they may see your good works, and glorify your Father which*

is in heaven." That means that the salvation of other souls besides our own depends upon what we do. It means that people are reading our lives to see if there is any reality in the religion we profess. It means that if they are favorably impressed by our lives they are drawn toward God, and if unfavorably impressed they are driven away from God. How grand our opportunities, and yet how fearful our responsibilities! God grant us grace to use the opportunities in time, for glory in eternity. As the light of God shines out through the lives of His people, as they follow their paths of duty in the home, in the church, in society, in business, and wherever they go, the world becomes convinced that religion is real, and many are led from darkness to light.

IN THE HOME.

It is said that religion ought to begin at home. No statement ~~will~~ be nearer the truth. Religion should not only *begin* at home, but *abide* there as well.

No spot is more to be prized than a model Christian home. Tell me the character of the average home, and I'll tell you the character of the average citizen. Tell me the character of the average Christian home, and I'll tell you the character of the average church. It is said that "the Sunday school is the nursery of the church." The home is the nursery of both the Sunday school and the church. Too much can not be said concerning the importance of bringing our homes up to the highest possible degree of Christian excellence.

PRAYER.

When we say "prayer," we mean "grace before meals," family worship, and such private or secret prayer as the Spirit may move each individual to offer. It is the foremost mark of a model Christian family. It is as natural for a child of God to pray as it is for a natural child to ask favors of and to

adore its earthly parents. What is true of **an** individual Christian is true of **a** Christian family.

Some well-meaning people who believe that conducting family worship is a good practice, neglect it because they think they haven't time. The idea is **a** mistaken one. The eternal welfare of our children should be held more sacred than any amount of wealth which **we** may be able to accumulate. Christian parents, there is **a** heartache for every opportunity which you neglect along this line. Neglect your business, neglect your personal comfort, neglect everything rather than the religious training of your children. With the best of **care** on your part, they may be overcome with worldly influences. How much more liable is this to occur when you neglect them. There are other ways in which **we** may look after the spiritual wants of our children besides family worship; but there is nothing that **can** take its place. Family worship should be regarded as a sacred duty, never to be neglected.

While we feel to emphasize the importance of family prayers, **we** would not lose sight of the value of secret prayer. It is a power which no **man** **can** estimate. What means the awakened conscience and troubled feeling and conviction of sin on the part of this wretched sinner who for years has scarcely

thought of home, and never mentioned the name of God except in blasphemy? It is the influence of mother's prayers, who at this time is in her closet upon her knees pouring out her petitions in the presence of an Eye that never sleeps, and an Ear that always hears. Secret prayer! Heaven alone will be able to tell the number of wayward children who have been, and who will be won through its influence!

LOVE

is another characteristic of a model Christian family. It is the bond that sanctifies the union between husband and wife, makes duty a pleasure, and binds the children to the first commandment with promise. It drives gloom from the heart, lightens the cares of the household, and makes a paradise of home. Happy the family in which the bond of law is securely hidden in a bond of love.

LITERATURE.

Every home should be supplied with good literature. First in the list of books is the "Book of books." Then follows the church paper, Sunday school literature, books on religious and moral instruction, and books designed for literary culture. Newspapers should be few and selected with care. Works of fiction, unless of a pure, religious character, should not be tolerated in the home. Sensational literature should be discarded as

being unfit to enter Christian homes. Sunday newspapers should not be patronized by Christian people, and the postoffice should be avoided on the Lord's day.

Don't make the mistake of trying to make your children read books that they can not understand. Provide them with something which their minds can grasp. Some books are excellent for men and women of mature minds, but useless for children. A simple mind needs simple diet. Books written especially for boys and girls, and carefully selected by those competent to discern between safe and dangerous literature, should find a place in every home. Develop in your children a taste for pure literature, and the danger of being led into fields of vice is thereby diminished.

In the selection of any kind of literature, beware of false teaching. In this fast age, when almost every mail sends out new publications; when books and tracts and magazines and pamphlets and papers are scattered broadcast all over this land in countless numbers, and at prices so low that ■■ one need be without anything to read; when almost every conceivable doctrine is sent forth in the name of religion, and championed by able men; there is especial reason why we should be on our guard. Of all the dangerous literature now being distributed, the most dangerous is that which is about nine-tenths

truth and one-tenth falsehood. It is this kind of literature which often poisons the minds and souls of conscientious but unsuspecting people before they are aware of what has happened. This has been the devil's trick ever since he beguiled our first parents. Again we say, beware of false teaching! Better live on scanty food than to have an abundance of food mixed with poison!

MORAL INSTRUCTION.

Religious instruction includes instruction in morals. Religion without morality is a farce. Surrounded with vice on every hand, a safeguard should be thrown around our children. Parents should early instruct their children in those paths which lead to noble manhood and womanhood, and warn them against the dangers and folly of vice in all of its forms. Profane and vulgar talk should be prohibited at all times, and our children kept away (as far as possible) from impure conversation, impure literature, obscene pictures, and evil associates. It is a crime for parents to allow their daughters still under their control to associate with men of questionable morals. It is a crime for parents to allow their sons to visit pool rooms, saloons, gambling dens, questionable places of amusement, and dens of infamy, so long as there is a possible way of preventing it. "Eternal vigilance is the price of liberty." Christian parents, post yourselves on the dangers

which surround your children, and then exercise diligence in instructing them by precept and by example.

WHAT THE HOME SHOULD BE.

The Christian home is the place where useful citizens and noble Christians are developed; ~~we~~ should therefore endeavor to make it as near Christ-like as possible. Let the sunshine of cheerful countenances, the instruction of intelligent conversation and useful books, the tender ties of the warmest love, and the cultivation of Christian virtues, be among its most prominent features. Whatever our position in the family, let our duties be studied and practiced. God instituted marriage for the well-being of man. Let His directions be followed, and His name will be glorified in every Christian home.

IN THE CHURCH SERVICE.

Some people have a mistaken idea concerning the real objects of church services. They seem to regard the church as a kind of social institution, and the services designed for their entertainment. If the sermon and the music are rendered in popular style, they are highly gratified; but if the poor preacher fails to strike an enchanting chord, or the music happens to be of the commonplace variety, they go away disappointed.

It is a blessed privilege to be permitted, frequently, to listen to a spirit-stirring sermon, and listen to or take part in soul-inspiring music. If received in the right spirit, it is truly upbuilding. It should be understood, however, that the church-service is not for the comfort of those who are merely in search of an intellectual or carnal feast, but for the spiritual enlightenment and upbuilding of all who come within its influence. The church of Christ is a working body, of which the church-service is the most active center. Every churchmember should feel that the service is for the enlightenment of the whole congregation, and that upon him or her rests

IN THE CHURCH SERVICE. ■

a portion of the responsibility for its success or failure.

ATTITUDE OF WORSHIP.

In the first place, the house of worship should be considered as a sacred place, dedicated to the service of the Lord. We should feel that "surely God is in this place." No light, frivolous talking or jesting; no display of fine clothes; no talking about crops or business or vain amusement. Conscious of the fact that we are about to engage in worship, our eyes and ears should be closed to the world, and centered upon God.

PERSONAL CONDUCT.

We are ready to admit that all should be orderly at church. ■ "Let all things be done decently and in order." All unnecessary noise, either before, during, or after service, should be avoided. Remember to be ■■ hand at the beginning of the service, lest you interfere with the interest by coming in after the service has commenced. Should any come in late, they will probably find seats without the assistance of twisted necks and staring eyes. When the beginning of services is announced, those not already seated should find seats ■■ soon as they can conveniently. It shows ■ lack of consideration to seat yourself at the end of ■ pew and have half ■ dozen others crowd past you to find a place to sit down. Better take a place at the other end, and save them that trouble. Whispering during serv-

ices indicates a want of proper respect. Going in and out when not necessary indicates a want of good manners. Sleeping during services indicates a lack of interest. Misbehavior during services indicates a lack of good sense.

OUR PART IN THE SERVICES.

It is a mistake to think that only ministers should have part in the services. Every lover of the cause should feel that there is something for him to do. Following are some of the ways in which we may assist:

1. *In singing.* There is nothing that can take the place of soul-inspiring music. In this connection, we rise to record our vote in favor of good old-fashioned singing instead of our modern operatic music. Singing is a delightful way of praising the Lord, and an effective form of Christian work. Souls that the most eloquent and touching sermons were unable to move have been reached through the melody of song.

2. *In prayer.* Let the prayers of the whole congregation ascend to God, that the minister may be sustained in his efforts, that the truth may be fearlessly and forcibly and clearly presented, and that the hearts of the hearers may be properly prepared to grasp and to receive and to apply the truth as presented. "The fervent, effectual prayer of the righteous availeth much."

Speaking of prayer, we wish to offer a word with reference to posture. In some places the minister says, "Let the congregation kneel in prayer." The minister and half a dozen others form the congregation, while the rest act as spectators—sitting up as complacently as if the kneeling going on were a performance designed for their entertainment. We ask, Why is this? If all those who refuse to kneel made no pretensions to Christianity, we could explain it; but since ~~we~~ sometimes ~~see~~ scores of Christian professors refuse to kneel in times of prayer, we leave the explanation to them. Humble hearts and prostrate knees are very closely connected.

3. *By listening attentively to what is being said.* An attentive congregation gets more out of a sermon than an inattentive one, for two reasons: (1) With all eyes fixed upon the minister and apparently eager to drink in everything he may have to say, he is helped wonderfully, and preaches a better sermon than he would if not supported in this way. (2) It is idle to expect much good from the best of ~~sermons~~ when our minds are wandering off in some other direction, or when we spend in slumberland the time we ought to devote to what is being said.

4. *By speaking an opportune word either before or after service.* "A word fitly spoken is like apples of gold in pictures of silver."

RESULTS OF SPIRITUAL SERVICES.

With the minister and congregation united with prayerful hearts, cheered with spiritual songs, and moved by the Holy Spirit to worship God in true devotion, who can doubt the blessedness and richness of the services? O for more services where all the professed children of God are moved by and filled with Spirit-power! How the sleeping members would wake up! How the excuses for staying at home would stop! How sinners would start heavenward under the convicting power of the Gospel! How the schisms and isms and contentions and rankling feelings would vanish from church work! How the criticisms on imperfect sermons would be turned into praises to God for the privilege of listening to Gospel truth, regardless of the manner of delivery! These would be some of the effects resulting from a proper conception of what a church service should be, and a conscientious exercise of duty on the part of God's believing children. God's cause has always prospered when the Holy Spirit has had full sway in the hearts of His followers.

Good people have lamented that the spirit of worship is not what it should be among Christian professors, and wondered how the defect might be remedied. It is easier to suggest a remedy than to effect a reformation, but it seems to me that the proper place to begin a reformation is with ourselves.

Let us criticise less, pray more, and set examples of true Christian piety. God is ready to fill with His Spirit all who are ready to be emptied of self. The Spirit of God and the spirit of worldliness cannot dwell in the same heart. The Holy Spirit, made manifest among the children of men, is the same everywhere. Persons in whom this Spirit dwells in its fulness, are earnest, pious, zealous, humble, obedient, consecrated, consistent, conscientious, worshipful. God-speed the day when every churchmember will do his full duty in striving to make the church-service what it should be, and when the unanimous testimony of those in attendance will be, "Lord, it is good for us to be here;" "Surely God is in this place."

IN SOCIETY.

It is our life which impresses others with the sincerity or insincerity of our profession.

We say that religion is something powerful; that it exerts a mighty influence in transforming degraded servants of sin into noble followers of God. Those who make ~~no~~ pretensions to such a transformation naturally look to Christian professors for something which they themselves do not possess. They ask, Wherein is the difference between you and me? What effect has your religion upon your conversation? upon your business methods? upon your personal habits? upon your life in the home? upon your conduct toward the poor? upon your work in the church? upon your conduct in society?

These are legitimate questions. If our religion does not make itself felt in every department in life in which we are connected, there is something wrong somewhere. There ~~are~~ many ways in which we may exert an influence for good or for evil; but there is probably no place where we can exert a greater influence in molding the characters of others over our own patterns than in society.

NATURAL FOR MAN TO ASSOCIATE
WITH OTHERS.

When God said, "It is not good for man to be alone," He uttered a truth which applies not only to marriage, but to every department in life. That it is God's will that man should seek the association of his fellow-man, is evident for a number of reasons: (1) God's church being a society of God's people, we conclude that it is His will that His people should work in an organized body rather than as individuals. (2) Good society has a refining and ennobling influence over every one within its circle. (3) Take people away from the influence of society, and the tendency is to become gloomy, morose, suspicious, superstitious, immoral, irreligious, brutish.

Sociability is a God-given gift which should be cultivated rather than discouraged. It is the sunshine of life which drives away the gloom from hearts saddened by misfortune. It is the beam of light which may open the way for the more perfect joy of salvation. Founded upon a desire for the well-being of others, it is the sympathetic tie which moves us to share the fortunes and misfortunes of others. When used to the glory of God, it wields a powerful influence in winning souls for His kingdom. It is a gift which every one should covet.

GOOD SOCIETY OR NONE.

Since people will seek associations (and it is God's will that they should) care should be taken that these associations are of the right kind. It is a serious loss to be deprived of the privileges of good society. It is much more serious to be robbed of a good character through the vitiating influences of evil society. The greater the blessing, the greater the curse will become when the blessing is wrongly applied. Thus sociability has been made to serve the meanest of Satan's purposes. Society, which God intended for the culture, the enjoyment, and the ennobling of His people, has, in many localities, been instrumental in sapping the life out of churches and virtue out of the home, and bringing ruin and disgrace upon thousands who might otherwise have become the flower of manhood and womanhood. Society is a necessity; but let it be remembered that unless it can be kept upon a Christian basis, it becomes a curse rather than a blessing.

PRINCIPLES GOVERNING THE CHRISTIAN IN SOCIETY.

1. *Remember that you are a Christian.* Christ had occasion to mingle with publicans and sinners; but He never lost His identity. Wherever He went, He was the same meek, patient, loving, righteous Man, the princely Prince of Peace, whose admirable character

won the admiration of the simple, and the enmity of the proud. His example is worthy of imitation. Whether in the homes of the rich or the poor, the refined or the vulgar, the godly or the ungodly; whether in a social, or a religious body; we should be careful that neither in word nor in deed anything is done which is unbecoming for a Christian.

2. *Have no part in any gathering which you have reasons to believe Jesus would not attend were He present in body.* It is one thing to associate with worldly people with a view to their reformation, and quite another thing to associate with them in their sinful practices and confirming them in the feeling that what they are doing is not so bad after all. Christ says, "He that gathereth not with me, scattereth abroad." What is true of individuals, is true of gatherings. Any gathering which does not tend to make people better by their attending the same, is unsafe for Christian people to attend. It is always safe to stay away from any gathering the object of which is to have "a good time." What the world calls "a good time" is anything but a good time for spiritual growth.

3. *Avoid any society in which money and personal appearance, rather than moral character, is set up as the standard.* Where wealth is considered the first requisite, while character is considered of secondary importance, you may be sure that character will be sold

that the coveted goal—wealth—may be secured. This accounts for the questionable morality of much of the so-called “high-toned” society. Any society in which the drunkard, the saloon-keeper, and the gambler are admitted in good standing because of their wealth and their aristocratic bearing, is unfit for the association of Christian people; for where gilded vice is preferred before honest piety, no human being can long remain without becoming polluted with sin.

It is idle to contend that society cannot be constructed upon a Christian basis; for in a land where the churches count their members by thousands and by millions it is an outrage upon common decency and a sin before God for the churches to throw up their hands and allow the world to dictate upon what basis society is to exist. The doors of society should be open to all classes of people; but only on condition that moral reprobates undergo a reformation before they are admitted to good standing.

4. *Show yourself the friend of the poor.* Character alone, and not wealth, should determine our standing in society. Inasmuch as poverty is by many looked upon as a disgrace, the poor need our especial encouragement and sympathy.

5. *Be willing to help make society what it should be.* We all like to enjoy good society.

What are we doing to make it what it should be?

6. "*Be not unequally yoked together with unbelievers.*" This advice is of especial value in connection with the subject now under consideration, from the fact that most young people choose their life companions from their associates in society. It is of great importance that amid existing associations we look forward to see where these associations lead to. By looking ahead, many of the heartaches caused by ill-advised and unfortunate marriages could be avoided. The conduct in society of our Christian young people should be such that no one would ever suspect them of being willing to give their hearts and their hands to unbelievers. Intimate associations among young people whose aims in life are not the same often bring about that condition in which the eyes are closed to consequences, and disastrous marriages are the result.

SUMMARY OF FACTS.

1. "It is not good for man to be alone."
2. Sociability is a power, either for good or for evil.
3. Wherever we go, we should remember that we are Christians, and should act accordingly.
4. To have no society is bad: to be identified with the society of disreputable people is much worse.

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5. Society should be organized upon a Christian basis, and its character determined by Christian people.

6. Society in which wealth rather than moral character is set up as the standard, should be shunned by Christian people.

7. Gilded vice has reached and corrupted many hearts which could not have been reached by flagrant sin. Satan is in his most dangerous robe when disguised as an angel of light.

8. Parents should ~~make~~ that their children mingle only in such society where they may grow intellectually, morally, and spiritually, and be removed as far as possible from the power of temptation.

9. Social gatherings which have for their object that form of amusement which gratifies the carnal lusts of the sinner and confirms him in his wayward life, should not be patronized by Christian people.

10. While our Christian young people should be uniformly courteous and polite, they should avoid any kind of associations which would ever cause them to disrespect the scriptural admonition, "Be not unequally yoked together with unbelievers."

IN BUSINESS.

For the honorable business man, "honesty is the best policy." With the Christian, honesty is a sacred principle.

Many of the criticisms which church members have to bear "from them that are without," have reference to questionable business methods. It is a sad fact that these criticisms are not always groundless.

There is a great work going on to-day in preaching the Gospel and spreading religious literature. This is right. Would to God that the missionary zeal would rise to such a height that the Gospel would be carried within the hearing of every intelligent being on the face of the globe, and the Bible find a resting-place in every home. But while this is far from being accomplished, it seems to me that

THE MOST CRYING NEED

of the present is for Christian professors to show in their business lives that Christ reigns in their hearts. People hear the story of the Gospel, and wonder what its effect is upon those who accept it. If they find that as a rule the professed followers of Christ are en-

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gaged in honorable business, and that in conducting their affairs they are temperate, honest, truthful, charitable, and conscientious, the effect produced is favorable. If, on the other hand, they find them "smooth-tongued," overbearing, eager to drive sharp bargains, uncharitable with the poor, absorbed in money-making more than in the service of God, you may know that lookers-on are incredulous about the religion they profess. When Christian people show in practical life that their religion enables them to resist temptation, even in business; that while others ~~are~~ engaged in ~~an~~ unscrupulous scramble for "filthy lucre," they, in the ordinary channels of business, seek to "glorify God in their works;" the cause of Christ will have a support which nothing can shake. The plow-handle often preaches louder than the pulpit.

Peter, recognizing that "actions speak louder than words," advises thus, "Dearly beloved, I beseech you ~~■~~ strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation."

BUSINESS PRINCIPLES.

The world gives us many excellent business principles; but it is not generally known that the Bible also has many business princi-

ples which ■■■ not be excelled in either righteousness or wisdom. As a few among many, we name the following :

I. *Lie not one to another.* It seems strange that any one should think of giving this advice to professing Christians ; yet Paul saw fit to mention this to his Colossian brethren, and it is altogether probable that some American brethren need the same advice. Had Paul been addressing an American congregation, where it would not have been necessary to condense his thoughts into a brief sentence, his language would doubtless have sounded something like this :

Do not misrepresent the stock or goods you have for sale. Don't give some reason for doing a thing when you know that your real reason is something else. Don't tell the man with whom you are dealing that this is the last cent you'll give (or the last cent you'll take) and then break your word before you are through trading. Don't say that you don't care about selling (or buying) when you know that is the very thing you want. Don't make the future too gloomy when you are in the act of buying, or too bright when you are in the act of selling. Don't garble market reports. Don't contract a debt, saying you will pay by ■ certain time, unless you are sure you ■■■ make your word good. Don't contract a debt, and then try to get out of paying it because you afterwards feel your

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poverty. Don't call a man a "Shylock" because he holds ■ note against you, and would be pleased to have you make your word good. Don't employ a man to work for you and then go back on your promise because you find some one who suits you better or who will work cheaper. Don't back out of ■ honest bargain because you think you have the worst of it. Be as good as your word. Tell the truth, and stick to what you say.

Christian people, tell the truth. Tell it when it pays; tell it when it means a financial loss to you. Tell it in words; tell it in deeds. Let the word HONESTY be written in bold relief across your very life. Neither poverty nor extensive business interests afford ■ sufficient ~~cause~~ for lying. Had God thought it necessary to make any exceptions to His rule against lying and His judgment against liars, He would doubtless have recorded them in His Book. How can we expect other people to regard our word, when we ourselves do not regard it? How can we hope to wield an influence for good when people have no confidence in what we say? No, no. Let us listen to Paul, and "Lie not ~~any~~ to another;" neither to the world.

II. *But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.*

There is no room in the kingdom of God for lazy men. The Bible proclaims against

them. Man's first duty is to provide for his own—his own soul, his wife, his children, his possessions, or whatever comes under his charge. This we understand to include both temporal and spiritual affairs. God has decreed that man should eat his bread "in the sweat" of his brow.

The lazy man cannot endure hardships, nor stand against opposition. He lacks stability, throws away his best opportunities, and is ■ burden to the church and state, ■ well as to himself. "Go to the ant, thou sluggard; consider her ways, and be wise." Prov. Ⅱ : 6.

God prospers the industrious. It is seldom that His people are immensely rich or wretchedly poor; for their integrity stands in the way of unlawful gain, and their industry brings them possessions. Even when adverse circumstances bring them to poverty, God has a way to relieve them of their wants before they reach starvation. When God ordained that man should ■■■■ for his own, He simply required that man should do his part faithfully, to which He promised to add His blessing. To limit ■■■■ to righteous means in caring for his own, God has wisely laid down a few principles. Among them are the following :

III. *Whatsoever ye would that men should do to you, do ye even so to them.*

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This principle, known as the GOLDEN RULE, needs application rather than explanation. Others have equal rights with ourselves. The world says, "Look out for number one;" but in looking out for "number one," we must be careful that "number one" stays in his place, and respects the rights of number two. Right, not Policy, should govern our business methods.

"As we have therefore opportunity, let us do good unto all men." No better opportunity is afforded to enforce this admonition than in business affairs. In every business contract, it should be the aim to have both parties to the contract mutually benefited thereby. The temptation of taking something for nothing, or getting the best of the bargain, should be battled against by everybody. Let it be understood that our highest privilege in conducting our business affairs is to further the interests of others as well as our own.

So much for the basis upon which business should be conducted. Now for the kinds of business in which to engage. Paul says:

IV. *Whether, therefore, ye eat or drink, or whatever ye do, do all to the glory of God.*

Here is the test that should be applied to everything we undertake. Any business, which, if rightly followed, will redound to the glory of God, is a legitimate business for the Christian. Before entering any kind of

business, these questions should be prayerfully considered :

1. Can I carry it on successfully without violating any of the principles of righteousness ?

2. Is it a business which uplifts, rather than degrades, mankind ?

3. Will the associations formed as a result of my engaging in this business be helpful or hurtful to myself and family ?

4. Can I be successful in the business and properly regard the rights of others ?

5. Does it allow myself and family full privileges in carrying on religious work ?

Upon the answer to these questions depends the question whether the business can be conducted to the glory of God.

The fate of Lot is a standing warning to all who look only at the financial side in choosing a life's vocation.

"FOR CONSCIENCE' SAKE."

There are doubtless some who disapprove of the line of thought herein presented ; but we insist that every thought presented is founded upon Gospel truth, and we enter a solemn protest against the almost universal custom of substituting Policy for Right in business circles. A conscientious regard for Christian principles in business circles would mean a revolution in business methods. Instead of the mighty struggle for princely

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fortunes and personal glory, we would then have ■ generous effort to help our fallen brethren rise. Christ will never gain an absolute control over religious denominations until by common consent of the business world, He is made to reign in business.

STUDY OF THE BIBLE.

The mind grows on that on which it feeds. Novel reading makes people sentimental, superstitious, light-minded, and frivolous. The reading of "blood and thunder literature" develops boys into outlaws and bandits. A lack of reading or intelligent conversation leaves the mind undeveloped, empty, and ignorant, and unfits man for anything but vulgar talk, idle tales, and neighborhood gossip. The reading of good, solid literature, among which the Bible stands first, develops boys and girls into good, solid men and women.

The influence over us of what we read is one of the reasons why we should make a thorough study of the Bible. It is the Book of all books. It contains an accurate description of the Way of Life. It teaches the way to Christ, and, through Him, to glory. It feeds the mind on noble thought. It thrills the heart with hopes of heaven. It points out clearly our Christian duties. It elevates the character. It strengthens the workers for Jesus. It lifts the children of God above the enjoyment of sin, and arms them against the power of temptation. Let the mind feast

upon Bible truth, and the character will assume Bible purity.

WHEN TO STUDY THE BIBLE.

The study of the Bible should begin in early youth, and continue ■ long as we can see to read. There is no such thing as "graduating" in the study of the Bible. Every time we read it we gather new thoughts, and comprehend more clearly its truths. It should be studied in youth, that children may early learn to know the Way of Life, and that the truths of the Bible may be a factor in developing their characters. It should be studied in middle life, while the mind is still active, and a vigorous body sustains the vigorous ■ of the mind. It should be studied in old age, that the judgment of riper years may be utilized in bringing forth, from the immortal fountain, gems of truth which could not be discovered by minds less matured. It should be studied all along the journey of life, that our pathway may be lighted up continuously by its luminous truths.

We should read our Bibles daily. Some think they have no time to read, but the fact is, the busiest people as a rule are the ones who devote the most time to reading. Did you ever think how few people there are who do not waste enough time every day to read three or four chapters from the Bible? Idle talk, idle games, useless sleep, visionary meditation or musing, standing to watch the

growing crops or stock, spending time on work altogether useless, or doing work so carelessly that it must be done over again,—are a few of the many ways of wasting time. Besides, if people are so very much engrossed in the affairs of this life that they think they have no time to read the Bible, this is the greatest reason why they should take time; for it shows the pressing need of the power of the Gospel to save them from the power of worldliness. To “search the Scriptures daily” was not any more “noble” for the Bereans than it is for us.

HOW TO STUDY THE BIBLE.

The best way to study the Bible is by topics. The truth of God's word is vividly impressed upon the mind in this way, and the facts collected in a way in which they may be used readily. But we should not neglect a continuous reading of the Bible from beginning to end. It is surprising to find how much of the Bible is skipped when studied by topics only. Let the Bible student take his Bible occasionally, begin with Genesis, and continue his readings until Revelation is finished. Even if this is “the old way,” it is a good one. To take single books, ■■ even single chapters, and make a thorough study of them before taking up any other part of the Bible, is an excellent way to fix the sacred truths upon the mind.

A good way to give children a knowledge of Bible truth, is to gather together daily in the family circle, and all take part in the reading.

Public study in Bible Readings, where a chapter is read and discussed, or Bible Institutes, where a week or two are spent in special Bible study, afford excellent opportunities for acquiring a knowledge of the Word.

Commentaries are excellent as *helps*, but there is danger of making "props" of them.

Never study the Bible when you are only half awake. Such an effort is liable to make of you a sleepy Christian.

FACTS ABOUT BIBLE-READING.

The Bible has 1189 chapters.

By reading a chapter each day, the Bible may be read through three times in less than ten years.

By reading three chapters each day, it may be read through in a little over a year.

By putting in one-twentieth of our time, it can be read through in less than six months.

There are few chapters in the Bible that cannot be read in ten minutes.

There are few books in the Bible that cannot be read in four hours.

NO EXCUSE FOR IGNORANCE.

The amount of ignorance concerning the truth of God's word among many professed

Christians is astonishing. There are men whose egotism leads them to believe that they belong to a select few who have about all the piety there is to be found in this world, who never read half the pages in the Bible, much less studied and absorbed its contents; who couldn't name half the books in the Bible; who wouldn't know where to look for the ten commandments; who do not know which books belong to the New Testament; who are not certain whether the Sermon on the Mount was delivered by Christ or one of the apostles; who are unable to give an intelligent scriptural reason for any Bible doctrine which they profess to believe; and yet they imagine themselves wondrously wise.

There was ■ time when many intelligent people had an excuse for not knowing much about the Bible; but that time is not now. When the Bible was locked up in monasteries, and a heavy penalty attached for reading the few Bibles which eluded public censorship, it was hard to get the Word direct from the inspired Book; but times have changed. The Bible is being distributed everywhere, and publishers and agents are anxious to distribute more. It is preached from the pulpit; it is taught in the Sunday school; it is found in almost every home. If, in the face of these facts, we still remain ignorant, whose fault is it?

Since God has placed us in a land where the Bible and conscience are free; since He has blessed us with a mind to conceive and believe and receive His word; since He repeatedly warns us against false teachers, and invites us to "search the Scriptures," there is a responsibility resting upon us which we cannot afford to ignore. We may not become authority on Bible knowledge; but ~~we can~~ we can apply what talents God has given us. Since God speaks to us through His Book, let us draw nigh, in reading and meditation, inclining our ears to His instructions.

LIBERAL GIVING.

The support of the Gospel requires: (1) an adherence to its teachings; (2) ■ giving of service, time; money, or anything which God has placed within our care. If Christ considered the salvation and evangelization of the world of sufficient importance to leave His home in heaven, to deny Himself of the riches and glory of this world, to suffer ■ life of persecution, and to die the death of ■ martyr, we, who received the benefit of this sacrifice, should show our gratitude by responding liberally to the support of the great ■■■■■ for which He gave His all. While there are many ways in which the cause of Christ should be supported, the means of support to which we now direct our attention is that which affects the pocket-book.

It is a fact that much of the money spent to-day, presumably in the service of the Lord, is really spent in an extravagant service of the world. If the millions that are spent in erecting costly church edifices, maintaining fashionable preachers and choirs, and lavished upon a gorgeous display of affected Christian work, could be put to a more direct use in the work of the Lord, we would see

different results. But a misuse of money spent in this way does not justify any one in withholding from the Gospel a proper support. No surer evidence of a "leanness of soul" can be found than a failure to support the Gospel when our talents or pocket-books would enable ~~us~~ to do so. "Where your treasure is, there will your heart be also."

WHAT THE BIBLE SAYS.

The Bible speaks in no uncertain tones on the question of giving. As a few among many references, we quote the following :

"Honor the Lord with thy substance, and with the firstfruits of all thine increase."—Prov. 3 : 9.

"He that hath pity on the poor, lendeth unto the Lord ; and that which he hath given will he repay him again."—Prov. 19 : 17.

"Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3 : 10.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be ~~no~~ gatherings when I come."—1 Cor. 16 : 2.

"God loveth a cheerful giver."—2 Cor. 9 : 7.

"Freely ye have received, freely give."—
Matt. 10 : 8.

AMOUNT OF GIVING.

Is there a limit to the amount which should be given ?

Yes. God sets the limit (Rom. 12 : 2). As to the amount of money or goods which should be donated to the cause, the Gospel standard is, "as the Lord has prospered" us. When, prompted by love for the cause, we give "freely," "cheerfully," and "as God hath prospered" us, we have complied with all Gospel requirements.

MOTIVES IN GIVING.

God wants *motives* rather than *amounts* in contributions. The widow's mite was commended above all the other gifts, not because of its intrinsic value, but because it was a contribution prompted by a sincere motive. And really it was worth more to the cause than all the other gifts combined ; for while its immediate value amounted to but little, it has touched the hearts of thousands of all ages since that time. God rewards sincerity in giving, as well as in all other lines of Christian work.

Speaking of *proper* motives in giving, it may not be out of place to name some *improper* motives. Following are a few of them :

1. Because others give.
2. To escape the disgrace of being considered miserly.

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3. To show others how liberal we are.
4. To beat somebody else.
5. To make ■ display of our bank account.
6. To keep the church from calling us to account for some questionable deeds.

TITHING.

Much has been said in recent years with reference to tithing. The question is worthy of our consideration. I am not of those who believe in going back to the Jewish dispensation, and claiming this as a law still in force; but I do think that there is enough merit in the system to claim our attention for a little while.

The Israelites gave one-tenth of their income to the service of the Lord. For us, the question arises, Should we adopt the plan, would it be required of us to give one-tenth of our gross income, or one-tenth of our gross income minus the expenses incurred in securing the income? After some consideration, we are inclined to favor the latter view, for the reason that our net profits are sometimes less than 10 per cent. of the whole income. To illustrate: A farmer sells products amounting to \$2,000. His expenses for raising and marketing the same amount to \$1,900. His net profit is \$100. By tithing the whole income (\$2,000) it would put him in debt \$100. It is clear to my mind that it is the net income (\$100), and not the gross income (\$2,000), which should be tithed. To

further illustrate, we will give a few more examples:

A teacher receives a salary of \$240. His necessary expenses while teaching amount to \$90. What sum is due? Ans.: 10 per cent. of $(240-90)=\$15$.

A merchant pays \$1,500 for goods, \$150 for clerk hire, \$50 for rent, and loses \$50 in shrinkage. If he sells his goods for \$2,400, what sum is due? Ans.: 10 per cent. of $(2,400-1,500-150-50-50)=\65 .

A farmer buys stock for which he pays \$1,500. He pays \$60 interest, and \$40 for hired help, and sells his stock for \$2,000. What sum is due? Ans.: 10 per cent. of $(2,000-1,500-60-40)=\$40$.

Among the advantages of this system are the following:

1. It is giving as the Lord prospers us.
2. It settles the question as to how much we ought to give.
3. It saves many an anxious question as to where the money is to come from.
4. It would furnish all the money needed for charitable and religious purposes.
5. It would evenly distribute the burden of supporting the cause.
6. It is a direct sacrifice.
7. It is an effectual cure for the feeling of poverty so prevalent about collection time.
8. It necessitates an accurate account of

receipts and expenditures, thereby infusing system into our business methods.

9. It is the plan which God used when the government of His people was in His immediate charge.

BLESSEDNESS OF LIBERAL GIVING.

No one has ever suffered by giving cheerfully and judiciously to Gospel work. Wherever the Bible mentions giving to the Lord, it is accompanied with promises of blessing. Even the giving of a cup of cold water is to be rewarded. God will not allow His children to suffer for maintaining His cause.

It requires no wonderful amount of intelligence to see the necessity of liberality in support of the Gospel. There are churches to build, and church institutions to support. "The poor ye have always with you." There are millions in the darkness of heathendom, starving for the Bread of Life. There are heathens in our own cities and in the country who need the Gospel brought to them. To carry out the Lord's command to "teach all nations," means immense sacrifice. Who will help? There are many who are selfish enough to try to grasp all the blessings of earth and heaven, without a willingness to do anything in return. This makes the burden greater for those who ~~are~~ willing to do something; but God bless all His liberal supporters with experiences which make them feel

that "it is more blessed to give than to receive."

God Himself set the example of liberality. Christ is a free gift. Salvation is free. Heaven is at our disposal. Let these facts be indelibly stamped upon our minds and hearts, and it will not be hard for ■■■ to appreciate and to comply with the divine admonition, "Freely ye have received, freely give."

THAT "UNRULY MEMBER."

James calls the tongue the "unruly member." Thinking people ever since have indorsed the term. It has been the cause of more family troubles, church quarrels, and disturbances generally than anything else known to man. Let any other part of the human machinery get out of order, and the tongue is sure to be heard. James says, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." If this text were given its full weight among Christian professors, it would cause many men to reform their speech. The sins of the tongue are so numerous that our limited space forbids ■■■ attempt to mention them all; but a few of the most common ones are mentioned with the hope that their sinful character may be recognized, and avoided.

IDLE WORDS.

The Word says, "For every idle word that men shall speak, they shall give an account thereof in the day of judgment." Among the various ways in which idle words may be used, we mention the following:

1. *Idle talk*—that is, talking without saying anything. I remember one night, while riding on the train, there happened to be a group of young people present who seemed very glad that they were in each other's company. All night long, we heard an incessant clatter of tongues. Toward morning, an old man who had vainly tried to go to sleep, thus expressed himself: "I have heard that clatter all night, and there wasn't a grain of thought in all they said." It was one of the many instances where people talk without thought or subject. It were better for such people to rest their tongues and exercise their brains. Then, if they wished to talk, they might have something to say.

2. *Trying to say smart things.* People sometimes make ridiculous statements, without meaning anything by them, just to see how outlandish they can talk. These smart expressions are sometimes heard from ministers, who seem to try to say clever or witty things in their sermons to create laughter. Sacred and serious thoughts are thus dispelled, and reproach brought upon the Gospel.

3. *"By-words."* Why Christian people should ever get into the habit of using them, is hard to explain. They are a mild form of swearing, their use is ungraceful, and they add neither force to what is being said nor credit to those that use them.

4. *Profanity.* We call attention to this form of idle words, merely to emphasize the fact that no Christian uses profane language. Church members may, but Christians never. The tongue of the Christian is too sacred to blaspheme the name of God.

SO-CALLED "WHITE LIES."

It would be well to remember that the Bible makes no provision for lies of any kind. A falsehood is a falsehood, whether small or great, and the sooner that all Christians awaken to the fact that there is no such thing as a white lie (for they are all black), the better it will be for the world in general. Such things as parents telling their children about "Santa Claus," "bear in the dark," or deceiving them in any way, people telling unreasonable yarns to excite mirth, or ghost stories to create fear, etc., etc., should be scrupulously avoided, (1) because it is wrong to tell falsehoods, (2) because wrong impressions are often made which can never be eradicated.

These things may afford amusement to those who engage in deception; but the amusement is at least questionable, is positively unscriptural, and often leads to serious consequences. Many parents have lost their influence over their children, because their children detected them in what they considered "harmless" lies. When deception be-

comes visible, confidence is shaken. When confidence is shaken, influence is lost.

FILTHY COMMUNICATION.

Among the most pitiable sights to behold, is a motley crowd defiling their lips and besmirching their morals by indulging in foolish laughter, rehearsing vulgar yarns, telling immoral tales, cracking filthy jokes, and gloating over some unfortunate man's or woman's disgrace. There is more poison in conversation of that kind than there is in the rankest poison known to man; for natural poison can kill the body only, but this vile stuff often kills the soul. It is not hard to guess the characters of men and women who indulge in such conversation; for "of the abundance of the heart the mouth speaketh." No wonder that the Apostle warns his followers against "Filthy communication out of your mouth," and that "evil communications corrupt good manners;" for those addicted to this kind of conversation are living witnesses to the truth of his assertions.

NEIGHBORHOOD GOSSIP.

There are a few things plainly to be seen about those who love to talk about their neighbors' faults. (1) They delight in the downfall of others. (2) They are two-faced. (3) They have a wonderful imagination. (4) They never try to reform those whose characters they try to impeach. (5) They are

never known to pray for their erring neighbors, except when they want to parade their own piety. (6) When they leave the neighborhood, everybody rejoices.

Never talk about your neighbor's faults, unless you are convinced you can do him good, or that his faults are of such a nature that others are to be warned of them. The divine command, "Love thy neighbor as thyself," is a sure cure for all impertinent neighborhood gossip.

But if you are not to talk about your neighbor's faults and strictly avoid all foolish or idle talk, what are you going to talk about?

Talk about your neighbor's good qualities. It is not likely that we possess all the virtue there is to be found in our neighborhood. If we must be confined to neighborhood gossip and foolishness as topics for conversation, it shows an amazing lack of information. Can't we talk about Bible characters, about useful books which we have read, about Christian duty in the home and society and church, about means of awakening a greater interest in spiritual matters, and about other subjects that come up in connection with domestic, business, or religious life? Here are some of the things we may talk about. Have we exhausted them? There are plenty of useful topics for conversation to keep us talking as long as we live without stooping to engage in vulgar talk or airing neighborhood scandals.

SCOLDING

is another use of the tongue which needs a passing notice. Nothing is more destructive to noble life than the constant snappish, snarling, crusty, caustic, vitriolic harangue which rolls in torrents from the tongue of a chronic scold. Whatever may be the cause of this perverted use of the tongue—disappointment in marriage, provoking environments, weakness of character, disordered liver, or love of the terrible—it is certain that matters are never bettered by scolding. "A soft answer turneth away wrath ; but grievous words stir up anger."

It is necessary at times to give reproof ; but it is not necessary to scold the reproof into the offender. It pays to talk kindly, even if you are speaking to husband or wife or children. Many a child has had a naturally loving and lovable disposition soured by scolding parents. If parents want the lasting gratitude of their children, let them talk to them as though they were human beings. "Like begets like." Love is responsive: so is hatred. It is usually the scolding parents who are disrespected by their children. Reproofs should always be given in gentle tones.

THE TONGUE THE INDEX OF THE HEART.

What are usually known as "sins of the tongue" are really sins of the heart. "Of the abundance of the heart the mouth speak-

eth." Too many people, in trying to control their tongues, forget the fact that the tongue would behave itself if only the heart were in proper condition. The tongue is but the index of the heart; and when the tongue moves in a way in which it should not, the same should be considered evidence that there is something about the heart that needs looking after. Our whole question, therefore, resolves itself into this: Get the heart right with God, and the tongue ceases to be the "unruly member."

HOLD YOUR TEMPER.

Did you ever study the disposition of an angry man ?

He has a particular displeasure in some person or animal, and of course this fact would afford him no pleasure if he did not manifest it in some way. So he lowers his eyebrows, grits his teeth, clinches his fists, his face gets red, his eyes fiery, and his countenance says, "Vengeance is sweet—but terrible." The only relief he gets is to inflict some injury upon the object of his wrath. Beating stock, scolding wife or children, growling, pouting, performing some mean underhanded trick, are ■■■■ of the avenues through which this pent-up wrath finds a means of escape. The sinner, who is not in the habit of recognizing moral restrictions, gives the most natural expression to this state of mind by pouring out a volley of curses.

A display of temper is a disgraceful scene, no matter whether the enraged man calls himself saint or sinner. No man was ever in a violent rage except when his heart was full of murder. Family or neighborhood feuds, brutal treatment of stock, outright murder,

and many other grievous sins, ~~are~~ the natural fruits of high temper.

THINGS NOT TO BE FOUND IN AN
ENRAGED MAN.

There are a few things which ~~are~~ always absent in a man in a violent rage. He can not detect in himself the love of either God, man, or beast. There is no disposition to pray for his enemies. In fact, his religion is for the time being forgotten, and his passions have full sway. The nobler qualities of the man ~~are~~ for the time being overshadowed by the instincts of the brute.

WHY SEEK TO CONTROL THE TEMPER ?

There are a number of reasons why our temper should always be under control. (1) Love and hatred cannot dwell in the same heart. (2) High temper destroys the nobility of the soul, makes a man disagreeable to his associates, makes him brutal to his stock, disqualifies him for the enjoyment of the nobler faculties of the mind, unfits him for the companionship of a true wife or for the government of a family, and is a serious damper on his influence in the church.

WE CAN IF WE WILL.

Some contend that they can not control their temper. A better way of putting the facts in the ~~case~~ is, that they *will* not control their temper. But to them, "vengeance is

too sweet " even to miss ■■ opportunity to wreak vengeance upon the object of their wrath. That man is not living who ■■■ not, by the help of God, obtain the mastery over this or any other sin. "I can do all things through Christ who strengtheneth me," says Paul.

HOW TO GET RID OF A HIGH TEMPER.

The desire for revenge lies at the root of a high temper. Here, then, is the place to begin. So long as we harbor ■ desire to "get even" with some one for real or fancied wrong, we may patch up, but we can not get rid of ■ quick temper. We must rise to that standard where we desire the well-being of every living soul, be they friends or enemies. It is human to pray that God might open the eyes of our enemies; it is Christ-like to pray that God might prosper them, and save them.

The way to get rid of a desire for revenge, is through the avenues of prayer and consecration. As evidence that our prayers are answered, we will find our hearts filled with love for our fellowman, our prayer will ascend in behalf of our enemies, and our disposition will be to return good for evil. With the desire for revenge taken from us, our temper is then easily governed; and when this is coupled with the infilling of God's love, the result will be an evenness of temper which gives us a mastery of self, and ■ commanding influence over others.

Do not say that you can not control your temper. That is a confession that either you have not yet consecrated yourself, or that God has failed to do what He promised He would do. When you are minded to fly upon the objects of your displeasure, fly to God in prayer. "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Then will your life be like the sunshine of heaven, and your influence yield an hundred fold in the service of God.

SELF-AGGRANDIZEMENT.

The natural man seeks the aggrandizement of self. Of a different nature are the children of God, who recognize that "before honor is humility." In face of the fact that "whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted," many poor souls have, like Esau, sold their prospects of future glory for the temporary gratification of self. Self-aggrandizement is a poor substitute for that loftier aggrandizement which God is ready to bestow upon His faithful children.

EGOTISM

is one of the natural fruits of, and another name for, the disposition to magnify self. Persons in whom this faculty is largely developed, may be known by the following traits:

1. They love to talk about themselves.
2. They have a sublime confidence in all they say or do.
3. They are astonished when others fail to see their admirable qualities.
4. If they are not consulted about everything, they are sure to be heard from.

■ A TALK WITH CHURCH MEMBERS.

5. Their opinion of themselves is much more exalted than the opinion which others form of them. Heaven pities them and the world laughs at them. "God resisteth the proud; but he giveth grace unto the humble."

EXTRAVAGANCE.

Egotism usually leads to extravagance. People who wish to be considered among the "higher circles" (?) of society, make extravagant outlays for things designed to excite the wonder, the admiration, and the envy of others. Others, not wishing to be considered inferior, bend every energy in one supreme effort to keep up appearances equally imposing. The rich spend of their abundance to outshine the poor, while the poor sacrifice the necessities of life, and often their integrity and honor, to keep up with the rich. As a result of this struggle, this age excels all past ages in presenting a brilliant display which dazzles the eye, depletes the pocket-book, and impoverishes the soul. There seems to be a general acceptance of the invitation, "Let us eat, drink, and be merry; for to-morrow we die." This looks splendid; but let us look at results.

1. To keep up this gaudy display necessitates the expenditure of countless millions that might be used in relieving the wants of the poor, and in spreading the Gospel.

2. Thousands of people have been reduced to poverty and disgrace as a result of

their mad attempt to keep up appearances. "Pride goeth before destruction."

3. A dazzling display of worldly things intoxicates the soul of man and unfits him for the sober duties of life. If Solomon was led to idolatry under such circumstances, what may we expect of others less wise than Solomon?

4. The goddess pleasure always reigns where feasting and levity and extravagance are the order of the day. "Thou shalt have no other gods before me."

5. Wealth, rather than character, being taken as the standard in gay society, the doors of society are thrown open to polished reprobates whose baneful influence is everywhere felt. Where gilded vice is preferred to honest piety, beware of results.

6. The poor are turned away from the churches because they can not keep up appearances, and vice is encouraged because the development of nobler qualities is neglected.

7. Worship is stripped of its spiritual power because heart religion is made secondary to worldly splendor.

It is not our purpose to lay down any law telling people what they shall do or what they shall not do with their money; but we do wish to lift our feeble voice against the extravagant waste of money that is lavished on worse than useless purposes, and to call attention

to the fact that we are simply stewards of God's heritage, using or abusing the means He has placed at our disposal. Whenever you are tempted to build a house that you do not particularly need, or to purchase fine furniture which you could do without, or to bedeck your body with clothing twice as expensive as there is any need of, or to take a pleasure trip in which there is no profit, or to make many other needless expenses, stop and think whether this is the best use that could be made of your money. Think of the widows and orphans that are shivering for want of proper shelter, food, and clothing. Think of the aged fathers and mothers whose tottering steps and quivering limbs and ragged clothing appeal to the sympathies of generous people. Think of the sick who are suffering for want of proper attention. Think of wives and children who are spending lives of misery and starvation because of the improvidence of drunken husbands and fathers. Think of the millions in the darkness of heathendom starving for the bread of life. Think of these varied conditions of human life and human want, and then think whether you have any money to lavish needlessly upon yourself.

Some people excuse themselves for making useless expenses, on the ground that it is their own money, and that it is nobody else's business what they do with it. It may not be

any one else's business, but we are quite sure it is the Lord's business. We have no money save what the Lord chooses to lend us. Every dollar we get in our possession increases our responsibility to that extent. Every dollar we misappropriate adds that much to our guilt in wasting our Master's goods. Knowing that money can serve but a temporary purpose, let us make such use of the means which God has entrusted to our care, that when we fail, they may receive us "into everlasting habitations." (Luke 16 : 9).

PERSONAL ADORNMENT.

There is this difference between a spiritually-minded and a carnally-minded person: The first seeks to adorn "the hidden man of the heart;" the second, the "fleshly tenement of clay." There are few things which have been more severely denounced than fashion. It has been recognized to the extent that dress-reform conventions have been held to see what could be done. It has been proclaimed against from the pulpit and press of almost all our denominations. Even the slaves of fashion, who worship constantly at the shrine of fashion-plates, have cried out against it, and denounced it as a tyrant. Still it reigns with unwavering hand, and thousands who ought to be subjects of God alone, are voluntary slaves to fashion.

Do you ask why this is? Too much carnality in the affections. Too much admiration

for a graceful physical person and carriage, and not enough admiration for Christian graces. The natural man held too much at a premium, and the spiritual man held too much at a discount. As long as this condition exists, we may expect nothing else than that people will continue to follow the worldly fashions, no matter how ridiculous they may be; but let the minds and affections of men be set upon heavenly things, and the spiritual man be preferred before the natural, and we shall soon see how careful people will be that their adorning be not "that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but . . . the hidden man of the heart."

AMBITION

is another highway of sin, upon which many a soul has been wrecked. When we speak of ambition, we do not mean that laudable desire for usefulness which every one should possess. Every one should strive to cultivate the talents which God has given him, and seek fields in which he may be of the greatest service. Paul says, "Covet earnestly the best gifts." Noble aspirations for usefulness are commendable. But to seek a field of usefulness for the good we may do is one thing, and to seek a post of honor for the glory which it brings in this life is quite another thing. An ambition to rise to positions of honor is a form of selfishness, and generally

leads to a struggle for place in opposition to the interests of others. The military leader rides to glory over a field of blood. The politician jostles his competitors aside and wins his office. The business man enhances his own interests and wins a fortune. This is fine for the ambitious man who wins the race, but what about the rest? Granting that fairness was used in every particular, it would still be a question as to whether it was best for humanity that these ambitious men succeeded. Besides, how does this striving for place and glory correspond with the Gospel way of putting things, that each should "esteem other better than themselves," and that in honor we should prefer one another? How many promising young men have wrecked their own lives, and the lives of others, because of ambition? Where one succeeds, a dozen fail.

It is a mistake to put self first. "None of self and all of Thee," should be the motto of every Christian. The man who devotes his life to the glory of God and the good of humanity, lives as high above the man whose sole ambition is to advance the interests of self, as heaven is above the earth. God will take care of us if we will take care of what He has given us.

Young man, don't go to the trouble of picturing to yourself air castles of your future work in this life. Don't set your affec-

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tions on any one coveted position in life. I believe God despises place-hunters about as much ■ any other class of people. Be willing to let God pick your place for you. Count yourself nothing and God everything. Apply yourself vigorously to the work of developing the faculties which God has given you. Be willing to work wherever there is an opening, let that opening be in the lines of manual labor, in the educational field, in the mission field, or wherever it may be. "I'll go where you want me to go, dear Lord," means a little ~~more~~ than ■ willingness to cross the ocean. It means that if it is the Lord's will I'll follow the plow to ~~win~~ money to send somebody else across the ocean. It means that if it is the Lord's will I'll work a lifetime on ■ thankless job without a cent of pay. Don't be afraid that God will not use you at the place where you will be of the greatest possible service. There is no question that, by taking the broader view of life and working for God and humanity rather than nursing our own personal ambition, our life will be more satisfactory to ourselves, more useful to our fellow-man, and more glorious in the sight of God, than by any other course ~~we~~ can take.

COVETOUSNESS AND SELF-RIGHTEOUSNESS

~~■~~ two more ways in which many people violate the laws of God to aggrandize themselves; but since they are mentioned in other

places, we simply name them here in order to classify them where they belong, and to hold them up as sins which should be by all ~~men~~ avoided. A fat purse invariably dries up the soul, while pride in our own piety proves the absence of that true Christian piety which keeps us humble before God and man, and enriches the soul with spiritual grace and power.

SELF-DENIAL.

Having offered a few thoughts on the folly of self-aggrandizement, let us turn our attention to the beauty of self-denial. As

A BIBLE DOCTRINE

it is forcibly presented by our Savior when He says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me;" and again, "Whosoever doth not bear his cross, and come after me, can not be my disciple." We have here the emphatic declaration that he who would be a follower of Jesus must not only believe in self-denial, but practice it. In line with this teaching, comes the admonition of Paul: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

We get a further insight into the principle of self-denial from Luke 9:24: "For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it." The interpretation of this verse ~~seems~~ to be this: There lives within this mortal frame of mine, one of two persons—the "first Adam" — the "second

Adam." The first Adam is self; the second Adam, "Christ which liveth in me." Should I cling to the first Adam (self), death is certain. Should I allow self to be crucified, and let Christ reign within, my soul will live forever. Hence it follows that if I save my life (the first Adam) I am lost; but if I lose this life, I shall find a life that never dies.

BEARING THE CROSS.

The carnal man worships self more than God; therefore for him to bear the cross is an intolerable burden. An evangelical conversion means the death of self; it also means a struggle for life. The natural man clings to the "first Adam." He cherishes praise, but resents condemnation. No one can come to Christ without acknowledging himself a condemned and lost sinner, unworthy of the notice of an all-powerful Creator, and irredeemable except by the blood of the Lamb. It is only when the grace of God is applied to his heart, and he is forcibly convicted of his lost and sinful condition, that he ever thinks of yielding to the quickening power of the Gospel.

The secret of easy cross-bearing is entire submission. The closer our connection with sin, the fiercer the struggle with temptation. While the Israelites were yearning for "the fleshpots of Egypt," they considered their burden unbearable, and murmured against Moses and against God; bu

while their whole thought was centered upon the promised land, they praised God that they had the privilege of moving forward at His command. Would you enjoy your religion? Have no connection with the world of sin. Our Savior's invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and also His declaration, "My yoke is easy and my burden is light," were fully accepted and realized by Paul, who was able to say, "God forbid that I should glory, save in the ~~cross~~ of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." God grant us grace that the Apostle's testimony may be made our own.

NO CROSS, NO CROWN.

No real gain has ever been made without a sacrifice. "By the sweat of thy brow thou shalt eat thy bread," is the expression of a principle that may be applied to every department of life. If we desire anything substantial, we must make a sacrifice to get it; and the greater the thing desired, the greater the sacrifice to be made to obtain it.

The farmer who tills his soil best, usually raises the best crops. The merchant who applies himself closely to his business is usually successful. The student who denies himself the pleasures of society, and applies himself to his books while others revel in luxury, generally stands at the head of his

class. It is so in anything we undertake. Sacrifice produces results; whether the sacrifice consists of muscle, money, time, ease, or pleasure.

The greatest achievements of this world have been the result of immense human sacrifice. Columbus sacrificed wealth, friends, and the respect of mankind, before he discovered America. The sewing machine is the result of years of study, hardship, and poverty, on the part of Elias Howe. Cyrus W. Field spent millions of dollars and crossed the Atlantic fifty times before the Atlantic cable was a success. Our Pilgrim fathers went through a long siege of poverty, persecution, and self-denial of almost every description before the foundations of our country were securely laid. These are a few among many thousands of instances which might be given to show that success in any line can be achieved only at the expense of sacrifice.

What is true in natural things, is also true in spiritual matters. No man has ever drifted into the glory world by quietly folding his arms and floating with the tide. If that were the way to heaven, the story of the cross would never have been written. "Woe unto them that are at ease in Zion!"

The redemption of man ~~was~~ of such momentous importance that only the blood of Jesus Christ could accomplish it. The con-

tinual prayer and fasting ten days previous to Pentecost led to the miraculous outpouring of the Holy Ghost and the consequent conversion of thousands of souls. Paul sacrificed a promising earthly career, and millions of Gentiles have been made to rejoice as ■ result of this and other sacrifices. The cross of Christ was taken up by Wycliffe, Huss, Jerome, Luther, Menno Simons, and other noble reformers, and the world witnessed the emancipation of Gospel truth from the tyranny of Rome. Go where you will, and you will find that the true, noble, useful, prosperous Christians are the cross-bearing Christians. Would you ■■■ a poverty-stricken people, spiritually? Go to places where the barriers against worldliness have all been stricken down, and where people have never learned to deny themselves of the pleasures and riches and vanities of this world. God has ordained that whoever would wear the crown must reach it by way of the cross.

THE POWER OF SELF-DENIAL.

It may be asked, Why does self-denial perform such an important part in the work of the Lord? We answer, It empties the heart of self. This means getting rid of sin, and all hinderances to spiritual growth. These hinderances removed, God can have full possession of our hearts, and make of us what He will. This means, that, being lifted above the sins of this world, we may "grow

in grace" and a knowledge of the truth: that we realize more and more that religion is not some vague, indefinite something which every one should have when he comes to try the realities of another world; but that it is a comfort to its fortunate possessors even in this life, ■ means of enlightening the world, and a shield against the miseries of sin. But our wisdom in denying self, and leaving all for Christ, will become fully apparent, when, in rapturous delight, we shall awaken upon the other shore. Then shall we realize "with joy unspeakable and full of glory," that our crosses on earth "worked for us a far more exceeding and eternal weight of glory."

THE SABBATH.

Man needs a day of rest. In the first place, his physical being needs an occasional period of rest ; and then it is greatly to the advantage of his spiritual being to have him lift his eyes from the earth and its toils, to the heavens above. For these, and probably for other causes, God saw fit to institute the Sabbath. As to the purpose for which the Sabbath was instituted and sanctified, and our duty concerning it, let God speak :

“The sabbath was made for man, and not man for the sabbath.”

“Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work. But the seventh day is the sabbath of the Lord thy God : in it thou shalt not do any work.”

“Then why not keep the seventh day?”

We do. Whenever we keep one day out of seven, we keep the seventh day. We do not understand that God sanctifies one day above another ; but that out of seven days one should be set apart as a day of rest from secular work, and devoted especially to direct service of the Lord. True, we do not keep the same day of the week which the Jews

kept, and there are several reasons why we do not and should not. Among the changes which came with a change of Dispensations, was the change from the Jewish to the Christian Sabbath. Christ rose the first day of the week, and His disciples kept it as a holiday. After this they frequently met on the first or eighth day, and our Savior signified His approval by His presence on several occasions. The worship on the first day of the week was sanctified at Pentecost. There is nothing in the New Testament that would indicate that Saturday is preferable to Sunday as the Sabbath. Upon the resurrection of Christ, His followers began keeping the first day of the week ■■ the Sabbath, and have kept it up ever since. With the example of Christ and the apostles and the early Christians in favor of the first day of the week, and with nothing in the New Testament against Sunday as the Christian Sabbath, what right has any one to say that we must upset the existing order of affairs, and go back to the Levitical law ■■ our Gospel?

REMEMBER THE SABBATH

is the first admonition in the Fourth Commandment. The great error of Israel was that the people forgot their God, and plunged into idolatry. Forgetting God in time, brings terrible consequences in eternity. (Psa. 19:7). Let ■■ not make the mistake of forgetting either God or His word. Among the things

to be remembered, is the fact that God made for man a Sabbath.

KEEP IT HOLY.

Why should we remember the Sabbath? To keep it holy. That is what the Sabbath is for. While remembering "the Sabbath to keep it holy," let ■ notice some of the *unholy* uses sometimes made of it:

1. *A perverted meaning of the word "rest."* Some would have the word "rest" include abstinence from active Christian work as well as physical work. If this view is right, our Savior was wrong; for the Sabbath was usually a busy day for Him.

Put into practice, this perverted meaning of the word "rest" causes people to sleep late on Sunday morning, sleep during religious services, or stay at home from the services to "rest" their weary bodies. Satan rejoices when people "rest" from their spiritual work.

2. *Visiting on Sunday* is another hinderance to Christian work. I am not of those who believe in adding another commandment, "Thou shalt not visit on Sunday;" but I do favor applying the scriptural admonition, "Do all to the glory of God," to visiting as well as any other kind of work. It depends altogether upon what the *motive* is as to whether visiting on Sunday is right or wrong. One thing is certain: When people are filled with ■ love for the cause, they will not neglect

their church duties in order to make a social visit. Nor will they collect in crowds on Sunday afternoon for the purpose of "having a good time." God expects better things of His people.

3. *Sunday excursions* have done much to draw the minds of people away from God. There is an air of levity about such crowds which is not conducive to spiritual growth. It is an amazing spectacle to see people who are professedly in the service of God, running away from their posts of duty on Sunday morning, in hot pursuit after the goddess pleasure. I question the conversion of any one who patronizes Sunday excursions, no matter what the professed object of the excursion may be.

Speaking of pleasure trips, bicycle rides must not be overlooked. True, it is just as lawful to ride a bicycle on Sunday as it is to ride a horse; but neither should be used when pleasure is the object sought. The Lord's day is intended for more serious things.

4. *Improper conversation* often interferes with serious work. I have known professing Christians whose delight was to spend their Sundays in talking about growing crops, financial prospects, business matters, neighborhood scandals, politics, foolishness—anything but spiritual matters. "Brethren, these things ought not so to be." We love to talk about things which interest us most.

As a rule, the impulse of the heart gives direction to the course of the conversation. Our conversation, therefore, sometimes shows us to have wrong desires. On the Lord's day, especially, we need to "be about our Father's business."

5. *Unnecessary work* on Sunday mornings, such as chopping wood, salting cattle, putting away machinery, moving stock from one field to another, washing buggies, fixing up fences, posting up bank accounts, hauling milk, shaving, getting ready for the next day's work, walking about on the farm looking at crops or stock, inspecting merchandise, etc., etc., etc., should be scrupulously avoided on the Lord's day. Some of these "oxen" occasionally get into the pit on Sunday, and when they do they ought to be helped out; but if they make a business of getting in on Sunday, the pit should either be filled up or the "oxen" slain. We should make it a rule never to do any work on Sunday that might be done either on Saturday or Monday.

6. *Business that can not be conducted without violating the Sabbath* should be avoided by Christian people. God never created conditions which compelled His people to violate His laws. If the world created the necessity for carrying on certain lines of business on Sunday, let the world take care of this business. There is an inconsistency about Sabbath-breaking church members which is hard

to explain. They contend that it is necessary that the work in which they are engaged should be conducted on Sundays, and that therefore they are doing God's service in performing the labor; and yet none of them would continue their work ■ single Sunday without pay. Money is a powerful factor in manufacturing arguments on moral questions.

"But my business would be ruined if I did not attend to it on Sunday."

Then quit your business. Better have your business ruined than to have your business ruin you. It never pays to sell conscience for "filthy lucre."

As a solution to all questions which may arise respecting the Sabbath, we would suggest this text: "Whether, therefore, ye eat or drink, or whatever ye do, do all to the glory of God."

REST FROM YOUR WORK.

God tells us plainly what shall be done. "Six days shalt thou labor, and do all thy work: but the seventh is the sabbath of the Lord thy God: in it thou shalt not do any work." In other words: "You have had six days in which to gather the necessities of life. That was the time to conduct all your business affairs. Now rest from your labors. Lay aside your business cares. Center your thoughts upon God, and refresh your souls from the Fountain of Living Waters."

There is no doubt about the wisdom of this commandment. The mind needs rest; so does the body. You have had six days of toil, and, as a result, your body is fatigued, and your mind loaded down with earthly cares. Now give yourself time to build up. This plan worked well for the Jews. It works well to-day. I know a man whose wealth is above the average. He is not a millionaire, but he has as much money as an honest man usually gets. See that man on Sunday, observe his conversation and his interest in spiritual matters, and you couldn't detect that financial matters ever concerned him much. His mind having been refreshed by being unloaded of the cares of life for a time, and his soul having been refreshed with spiritual draughts from the Fountain of Truth, he is ready for the vigorous prosecution of his business affairs on Monday morning. There are hundreds of other men like him. Would to God that such men might be counted by the thousand. As a rule, it is a positive financial advantage scrupulously to observe the Sabbath.

But it is to our spiritual upbuilding that we must look for the great advantage in keeping the Sabbath holy. The Spirit of God can not work in a heart that is filled with worldliness, such as pride and pleasure and money and bank notes and merchandise and land and horses and cattle and hogs and corn and

other things too numerous to mention. These things must get out of the heart before the spiritual man can grow much. The greater the freedom from the cares and pleasures of this earth, the more glorious the Sabbath.

PRAYER.

Every Christian prays. He prays, not because people expect it of him, nor merely because it is a Christian duty: but because there is a bond between him and his Creator which makes it ~~is~~ natural for him to go to God in prayer as it is for a child to look to its earthly parents for sustenance and protection.

Neglect the privilege and duty of prayer, and you sever the connecting link that binds you to your God. God's answer to prayer constitutes the sustenance of our spiritual bodies. The more sincere and fervent our prayers, the richer our supply of spiritual food. The toils and turmoils of life should never be allowed to interfere with the blessed privilege of prayer.

"PRAY WITHOUT CEASING."

How often should Christians pray?

As often ~~is~~ the Spirit prompts them to praise the name of God or to call upon Him for help. The most direct Bible answer to this question is the admonition to "pray without ceasing." We do not understand by this that we should be continually in the attitude and act of direct worship; but that there should be no interruption in our regular

devotions. We should have our regular times of prayer, and that should be at least several times daily. We should know and feel that God is "a very present help in time of need," and should never fail when in need to call upon Him. Our hearts should be filled with gratitude toward our great Friend and Protector, and this should find expression in frequent praise and adoration. This is praying "without ceasing."

Unceasing prayer may be illustrated in this way: A farmer sets out an orchard, which, to be profitable, needs his careful attention. The soil must be cultivated, the trees pruned, and examined a number of times each year that there may be no harm from insects. It is not necessary for him to be among his trees all the time; yet they need his constant care, and he must be among them often enough to protect them from harm. To cease caring for them and remain away from them for one season might mean the ruin of his orchard.

It is so with prayer. It is not necessary to be upon our knees continually; but our prayers must be frequent enough to keep us shielded from the darts of the enemy, nor must we at any time cease from them. It is during times when we are negligent about our prayers that the enemy comes to sow his seeds of wickedness. In the morning and in the evening, in prosperity and in adversity,

at home or abroad, in season and out of season, may there ascend to a throne of grace, unceasing prayer and praise and thanksgiving for the boundless love, bountiful provisions, and unceasing ~~will~~ of an Allwise Creator.

GOD ANSWERS PRAYER.

But does God answer prayer? Certainly. He has said so, and I believe Him. Not only has He promised to answer prayer, but He has left enough instances on record to convince us of His power to make His word good. Abraham, Jacob, Moses, Elijah, Hezekiah, Hannah, the Apostles, Cornelius, and numbers of others have left their testimonies upon the pages of the sacred record that God answers prayer. Thousands of holy men and ~~women~~ of every age since the Advent of our Savior have had the testimony written upon their hearts by actual experience that God answers prayer. But God does not answer everything that is called prayer, nor does He answer every true prayer in the way in which the petitioner expects the answer. If our Savior saw fit to insert, "Thy will be done," into His prayers, let ~~us~~ not feel ourselves important enough to leave out this feature of our petitions. Rest assured, if we pray "according to His will," and carry out our part of the covenant, God will carry out His part.

FAMILY WORSHIP.

We should be prayerful, not only as indi-

viduals, but as families. As families, we should have some formal way of expressing our thanks to God for the blessings which He bestows upon **■ ■ ■** families. There should be an altar of the Lord in every individual heart, in every family, in every congregation. The custom of returning thanks before meals is commendable. It is a visible manifestation of gratitude for **■** visible supply of natural blessings.

But the blessings that come to families are not all manifest at the table. The privileges of home, the enjoyment of peace and comfort, deliverance from sickness, "showers of blessing" to refresh the growing crops and gladden the hearts of the owners, "showers of blessing" that result in the conversion of members of the household and mark a new era in the spiritual prosperity of the home, and many other blessings which God alone can bestow, should find **■** fervent response from the family altar. One reason why there is so much need of spiritual life in so many Christian families, is because there are **■ ■ ■** visible signs that God has **■** place in their homes.

Every Christian family should have a regular time for worship. The cares of this life should never be permitted to interfere with the exercise of Christian duty. "Seek ye *first* the kingdom of God and His righteousness, and *all these things* shall be added unto

■

you." It is here, when father and mother and children are assembled in solemn worship to God, that impressions are made upon the hearts of children which will have much to do in bringing them to paths of righteousness and ultimate glory. God speed the day when there will be a general awakening on the importance of this much-neglected Christian duty.

PRAYER IN CHURCH

is a universal custom, and a commendable one. Our Savior warned His disciples against the custom of the scribes and Pharisees, who loved to pray that they might be heard of man. Is there not need of the same kind of warning to-day? Is it not a fact that in ~~some~~ places, many of the public prayers consist of carefully prepared declamations and high-sounding oratorical efforts or expressions and "vain repetitions" designed to appeal to the ear of man? The fact that God is to be appealed to, to open up His treasury of divine riches and pour out His blessings upon the heads of those prayed for, is to some extent lost sight of in the all-absorbing conviction that the prayer must be "edifying." Would to God that men everywhere might awaken to the fact that public prayer is not primarily for the ear of man, but for the ear of God. No one whose heart is not moved with the spirit of prayer should ever attempt to pray in public. No one who does not engage in

frequent private prayer should ever presume to lead in public prayer. Let the hearts of the praying portion of the congregation be fixed upon God, and the voice of one give expression to the desires of the congregation, no matter whether the voice is eloquent or otherwise, a glorious response will be the result.

These references to public prayer were made with a two-fold object in view: (1) I want to encourage those who are more sincere than eloquent; (2) I want to warn those who are more boisterous than sincere—(1) I want to encourage those who send their appeals direct to the ear of God; (2) I want to warn those who go through a form of prayer to appeal to the ear of man.

If there is a time when the help of God is especially needed, and when there is need of especial prayer, it is during the public service. The minister is to be sustained, and the hearts of the hearers prepared for the proper reception of the Word. The word of God is to be presented in purity, in simplicity, and in spiritual power. Saints are to be edified, and sinners brought to a realization of their condition. This is a work which God alone can do, and which God *will* do in answer to earnest prayer. In times of public prayer, every Christian should fervently and silently join in with the leader. When the leader in prayer gives voice to the united prayers of the con-

gregation, the petitions carry with them a spiritual "power which moves the Hand which rules the world."

There are times when the whole congregation should assemble for special prayer. I doubt the wisdom of holding regular prayer-meetings when the congregation is simply expected to pray for whatever happens to come to notice during the week; for I have never known such meetings to be conducted very long without becoming spiritless and formal. But I do favor special prayer services for special things that demand the united prayers of the whole church. There are times in the history of any congregation when things look gloomy. Bitter church quarrels, stolid indifference on the part of sinners, and sometimes of members, great opposition on the part of other denominations or of the outside world, ■ general drift toward worldliness, an "Achan in the camp," and other very great evils sometimes confront us. What is to be done? Let the same God who has delivered His people from many a seemingly hopeless struggle, be relied upon to do the same thing again. Let the praying portion of the congregation assemble before God, and wrestle with Him in prayer. No earthly foe can stand before the united prayers of a devout church. God has answered the prayers of His people many times before this, and He will do this as often and as long as there is ■

true church to pray to Him in the spirit of entire submission.

THE BLESSEDNESS OF PRAYER.

There is no time more sacred than the time of prayer. When drawn away from the trials and temptations of earth; when removed from the evil associations of this world and thrown into the pure association of a loving Father; when thrilled with the many glorious promises which we may claim as our own; when lifted into the hallowed presence of our Father, our souls are enriched in sweet communion with Him, and our hearts instinctively throb with that of Peter when he says, "Lord, it is good for us to be here." Blessed Father! No tongue can describe the blessed privileges which Thou wouldst have us enjoy; but of which we are robbed by the sinful allurements of this world!

Prayer is a duty; but it is much more a privilege. The Bible enjoins it upon us that we may rise to our Christian privileges. Sainted fathers and mothers have enjoined it upon us because they learned by experience that it is strengthening. The Christian world prays, knowing that prayer brings us nearer to our God. Well may the poet sing:

"Sweet hour of prayer! sweet hour of prayer!
That calls me from a world of care,
And bids me at my Father's throne
Make all my wants and wishes known:
In seasons of distress and grief,

My soul has often found relief ;
And oft escaped the tempter's snare,
By thy return, sweet hour of prayer !

"Sweet hour of prayer ! sweet hour of prayer !
Thy wings shall my petition bear
To Him whose truth and faithfulness
Engage the waiting soul to bless;
And since He bids me seek His face,
Believe His word, and trust His grace,
I'll cast on Him my every care,
And wait for thee, sweet hour of prayer !

"Sweet hour of prayer ! sweet hour of prayer !
May I thy consolation share,
Till from Mt. Pisgah's lofty height,
I view my home and take my flight;
This robe of flesh I'll drop, and rise
To seize the everlasting prize ;
And shout, while passing through the air,
Farewell, farewell, sweet hour of prayer !"

EVERY CHRISTIAN A WORKER.

No man has ever made an acceptable servant without rendering faithful service. This rule applies to the Christian service as well as to any other kind of service. The very fact that any one is not working for God proves that he is not in His service.

To accept Christ means more than a willingness to accept what blessings He may have to bestow upon us. It means that with a change of masters there comes a change of service. It means that we accept His teaching, and that the interests of His kingdom become our interests. Following are a few of the

REASONS WHY WE SHOULD BE ACTIVE IN HIS SERVICE:

1. *Christ purchased us with His own precious blood.* This fact alone should be enough to bind our grateful hearts to Him forever. We say "thank you" when a friend does us a kindness. When some one does us a very great favor, our gratitude follows him all the days of our lives. Now here is a Friend who did for us that which we could not do for ourselves, nor any one else could do for us. He snatched us from the power of Satan and the

torments of hell, and saved us by grace for the glory world. That man who is not touched with this evidence of divine compassion, and refuses to follow in the footsteps of our dear Redeemer, must be hard-hearted indeed.

If we are God's faithful servants, we have surrendered all we have and are into His hands, and cannot consistently serve Him in a half-hearted way, ■ the following references will show:

"No man can serve two masters.....Ye ■■■ not serve God and mammon."

"Ye ■■■ not your own; ye are bought with a price. Therefore glorify God in your body, and in your spirit, which are God's."

These references make it clear that our individual service belongs to God. The only consistent place for the redeemed is in the service of the Redeemer.

2. *Christian work carries with it double blessing: (1) It is upbuilding to ourselves. (2) It is upbuilding to others.* No one has ever engaged in earnest Christian work without becoming more firmly established in the principles of the Gospel, and without receiving ■ deeper spiritual insight into the mysteries of God's word. The character of the work shapes the character of the worker.

Labor is never lost. Though we may not ■ immediate results of our labors, it is nevertheless true that every act of worship,

every word of admonition, every prayer, and every other deed connected either directly or indirectly with Christian work, will in time yield its fruits, either in strengthening or encouraging the converted, or in convicting sinners and possibly leading them to conversion.

3. *The Bible demands our service.* Many scriptural quotations might be quoted to confirm this assertion, but one statement from our Savior will suffice: "Whosoever doth not bear his cross, and come after me, can not be my disciple."

DIVERSITY OF GIFTS FOR DIVERS KINDS OF WORK.

The Bible speaks of a diversity of gifts. There is also a diversity of work. Because we are not active in the same line of work, let us not accuse one another of indifference. Some people who are very much enthused in a certain line of work, imagine that everybody else should be equally enthusiastic over their favorite work. Suppose their advice would be heeded. The result would be that the united energies of all Christendom would be devoted to one thing, while everything else would be neglected. We need preachers, and teachers, and Sunday school workers, and mission workers, and editors, and commentators, and workers in various other fields. God has wisely provided for these

varied wants by endowing His people with a diversity of gifts. Some are especially gifted for public speech, some for praying, some for sympathetic work, some for writing, some for singing, some for business management, some for distributing literature, some for mission work, some for personal work among members, some for personal work among the unconverted, some for other purposes. Happy the church which seeks to locate these gifts, and apply them in places where they may be most effective.

DO WHAT YOU CAN.

We may excuse ourselves in not exercising all the gifts mentioned above, but we can not excuse ourselves in not exercising the gifts with which God has endowed us. There is no limit to Christian work. Some can do more than others. We can all do what we can. Whenever we can give an acceptable reason to God for all that we do, or for leaving undone things we do not do, we have done our part in the Christian work. God rewards faithfulness rather than amount of labor. The woman who poured out the oil of spikenard upon the head of her Savior could not preach like the apostles; she could not win popular applause by remarkable deeds or commanding intelligence; but she could sit at the feet of her Savior and do Him homage. She received terms of praise that you and I

would be glad to get. "She hath done what she could." May our life tell the same story.

The surest test of acceptable Christian service is faithfulness in little things. We want to be obedient not only to the great commandments, but also to the commandments which many suppose to be too little to be noticed. No commandment that God considered of sufficient importance to put in His Book, is too small or too humiliating for ■■■ to practice. We want to be faithful, not only in deeds which startle the world, but also in deeds which no one but ourselves and God know were ever done. Faithfulness from the smallest to the greatest of things, is the standard which every ■■■ should seek. Secret prayer, the power of which is so little recognized, careful study of the Bible, preparation of Sunday school lessons, kindness to children and care for their spiritual instruction, kindness to dumb animals, kindness to neighbors, kindness to the poor, consideration for the feelings of others, carefulness in what we say, upright dealing with our fellow-beings, care for the comforts of the aged, care for the sick, faithful attendance at religious services, faithfulness to promises, faithfulness in spending money for that which is useful, an occasional word to the unconverted, excellent deportment in society, ■ good moral character—these are among the things that constitute the ideal Christian worker.

NECESSITY FOR CHRISTIAN WORK.

It requires no special revelation to establish the fact that the active work of every professed child of God is needed in the great conflict now going on between sin and righteousness. Look around. See the wickedness now in the world ! Look at those bound to you by the ties of kinship, wrapped in the bondage of sin ! See our own boasted Christian land spending more money for tobacco and whisky and pride and foolishness than for all the necessities of life ! See the world spending infinitely more time and money in pursuit of worldly pleasure than in support of the Gospel ! See the crowded condition of the reform schools, jails, penitentiaries, lunatic asylums, saloons, gambling dens, and dens of infamy ! See the marks of sin stamped upon the countenances of thousands calling themselves Christians ! See the cowardice of whole churches who crouch and cower before the ridicule of the ungodly, and who sell their consciences and purity and piety that they might have the friendship of the world ! See the hundreds of millions in heathendom, going down to their graves without even a knowledge of the Bible ! See the indifference of many Christian professors who ought to be engaged in an earnest endeavor to rescue those who are starving for the bread of life ! See all this, and you will see a portion of the picture which our Savior saw when He

sacrificed all that man might be redeemed ! See all this, and you will cease consulting your own ease ; but will, like our Savior, labor in the all-important work of "rescuing the perishing " from the struggling mass of sinking humanity ! See all this, and the conviction will be forced upon you that, whether in sickness or in health, in shadow or in sunshine, in adversity or in prosperity, at home or abroad, **EVERY CHRISTIAN SHOULD BE A WORKER FOR JESUS.**

CONCLUSION.

We have now come to a point where we must close our talk and bid farewell to all who may have been interested in the thoughts presented. We may be thousands of miles apart, but the fact that we are animated with one common hope in a common Lord, places us side by side in one common cause.

This life is a pilgrimage. This world is not our home. Our citizenship is in heaven. The great Captain of our salvation is watching our tottering steps, holding out before us the glorious light of the Gospel, shielding us against the fiery darts of the evil one, and encouraging us on our onward march. In many a clime there may be heard the tramp of weary pilgrims, surrounded by trials and temptations, subject to heartaches and disappointments, assailed by the arrows of sin; but cheered by the presence of the Holy Comforter, and thrilled with hopes of immortal glory.

While on our pilgrimage, let us be sure that we remain on the right road. Let us "prove all things," and "hold fast that which is good." Let right prevail, regardless of costs. Let us remember that we have not

man, but God, as our judge. Let ■■■ not look to man for license to do what we know to be wrong before God. It often causes a struggle to resist the allurements of sin; but what struggle will not gladly be endured for the sake of Him who has said, "I will never leave thee nor forsake thee." Let nothing swerve us from our determination to follow the path of Jesus as God gives us light. Let God have our service, and time and eternity will show the wisdom of our choice.

But there comes a time when our pilgrimage will be over. When we have answered the purpose of our creation; when our last battle will have been fought; when we shall have had our last earthly joy or sorrow; when we shall be done meeting and parting; when our last farewell will have been said, our hopes will brighten into a living reality, and our hearts be filled with unspeakable joy as we hear the summons, "Come up higher." What a blessed hour that will be when all the faithful will hear the words, "Come, ye blessed of my Father!" How glorious to meet around the Throne above, mingle our voices with the voices of the heavenly hosts, and join in one continuous praise through all eternity!

Brethren,—sisters,—what rejoicing,
When we stand before the King;
Where ten thousand angel voices
Through the vaults of heaven ring.

O the sight of heavenly mansions !
 O the brilliant light of day !
 How the music there inspires us !
 How enchanting every way !

How the bright, celestial city,
 Built on Canaan's happy shore,
 Rises in majestic splendor !
 There we'll dwell forevermore.

Then with bodies all celestial,
 And with robes as white as snow,
 We shall join the heavenly chorus,
 Often longed for here below.

Weary pilgrim, heavy laden,
 Often tried for all your worth,
 Would you sell the joy of heaven
 For the glittering things of earth ?

Seek not wealth nor fame nor pleasure,
 Vain they've proved oft times before.
 Seek the golden fields of Canaan,
 There to dwell forevermore. .

APPENDIX.

SCRIPTURE TEXTS.

OBEDIENCE.

1. Ye are my friends, If ye do whatsoever I command you.—Jno. 15:14.

2. If ye love me, keep my commandments.—Jno. 14:15.

3. He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him.—Jno. 14:21.

4. And Samuel said, Hath the Lord a great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.—1 Sam. 15:22.

5. For this is the love of God, that we keep his commandments: and his commandments are not grievous.—1 Jno. 5:3.

6. But be ye doers of the word, and not hearers only, deceiving your own selves.—Jas. 1:23.

7. Then Peter and the other apostles answered and said, We ought to obey God rather than man.—Acts 5:29.

8. And hereby we do know that we know him, if we keep his commandments.—1 Jno. 2:3.

9. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.—1 Jno. 2:4.

10. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.—Eccl. 12:13.

LET YOUR LIGHT SHINE.

1. Let your light so shine before men, that they may ~~see~~ your good works, and glorify your Father which is in heaven.—Matt. 5: 16.

2. But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.—1 Pet. 3: 15, 16.

3. In all things shewing thyself a pattern of goods works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.—Tit. 2: 7, 8.

4. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. 4: 12.

5. Wherefore, putting away lying, speak every man truth with his neighbor: for we are members one of another.—Eph. 4: 25.

6. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all sin.—1 Jno. 1: 7.

7. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.—1 Cor. 8: 13.

8. Whosoever therefore shall be ashamed of me and my words, in this sinful and adulterous generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.—Mark 8: 38.

9. That ye may be blameless and harmless, the ~~word~~ of God, without rebuke, in the midst of a

crooked and perverse nation, among whom ye shine as lights in the world.—Phil. 2:15.

10. For ye were sometime darkness, but now are ye light in the Lord: walk as children of light.—Eph. 5:8.

IN THE HOME.

1. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but **one** flesh. What therefore God hath joined together, let not man put asunder.—Matt. 19:5, 6.

2. But if any provide not for his own, and especially for those of his **own** house, he hath denied the faith, and is worse than an infidel.—1 Tim. 5:8.

3. Husbands, love your wives, even as Christ also loved the church, and gave himself for it.—Eph. 5:25.

4. Wives, submit yourselves unto your **own** husbands, as unto the Lord.—Eph. 5:22.

5. Train up a child in the way he should go: and when he is old, he will not depart from it.—Prov. 22:6.

6. And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.—Eph. 6:4.

7. Children, obey your parents in the Lord: for this is right. Honor thy father and thy mother; which is the first commandment with promise.—Eph. 6:1, 2.

8. And if a house be divided against itself, that house can not stand.—Mark 3:25.

9. For if a man know not how to rule his own house, how shall he take care of the church of God?—1 Tim. 3:5.

10. Nevertheless, let every one of you in particular so love his wife even **as** himself; and the wife see that she reverence her husband.—Eph. 5:33.

IN THE CHURCH-SERVICE.

1. I was glad when they said unto me, Let us go into the house of the Lord.—Ps. 122: 1.

2. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.—Ps. 29: 2.

3. Not forsaking the assembling of ourselves together, ~~in~~ the manner of some is; but exhorting one another: and ~~in~~ much the more as ye see the day approaching.—Heb. 10: 25.

4. And be not drunk with wine, wherein is excess; but be filled with the Spirit: speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord; giving thanks always for all things unto God and the Father in the name of the Lord Jesus Christ; submitting yourselves one to another in the fear of God.—Eph. 5: 18-21.

5. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.—Eph. 4: 13.

6. Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.—Eccl. 5: 1.

7. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.—Matt. 5: 6.

8. The wicked are overthrown, and are not: but the house of the righteous shall stand.—Prov. 12: 7.

9. God is a Spirit: and they that worship him must worship him in spirit and in truth.—Jno. 4: 24.

10. Finally, brethren, whatsoever things are true, whatsoever things ~~are~~ honest, whatsoever

things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Phil. 4:8.

IN SOCIETY.

1. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.—1 Cor. 10:31.

2. But shun profane and vain babblings: for they will increase unto more ungodliness.—2 Tim. 2:16.

3. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.—2 Tim. 2:22.

4. Be not deceived: evil communications corrupt good manners.—1 Cor. 15:33.

5. Let no corrupt communications proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.—Eph. 4:29.

6. Remember the sabbath day, to keep it holy.—Ex. 20:8.

7. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.—Tit. 2:12.

8. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you.—1 Pet. 4:3, 4

9. Let us therefore follow after the things which make for peace, and things wherewith may edify another.—Rom. 14:19.

10. A little leaven leaveneth the whole lump.—Gal. 5:9.

IN BUSINESS.

1. Therefore all things whatsoever ye would

that men should do to you, do ye even ■ to them : for this is the law and the prophets.—Matt. 7:12.

2. It is naught, it is naught, saith the buyer : but when he is gone his way, then he boasteth.—Prov. 20:14.

3. The just man walketh in his integrity : his children ■■ blessed after him.—Prov. 20:7.

4. Divers weights, and divers measures, both of them are alike abomination to the Lord.—Prov. 20:10.

5. Be ye not unequally yoked together with unbelievers : for what fellowship hath righteousness with unrighteousness ? and what communion hath light with darkness ?—2 Cor. 6:14.

6. And whatever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.—Col. 3:17.

7. Recompense to no man evil for evil. Provide things honest in the sight of all men.—Rom. 12:17.

8. Lie not one to another, seeing that ye have put off the old man with his deeds.—Col. 3:9.

9. Look not every man ■■ his own things, but every man also on the things of others.—Phil. 2:4.

10. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.—Matt. 6:33.

STUDY OF THE BIBLE.

1. All Scripture ■ given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.—2 Tim. 3:16.

2. Search the Scriptures ; for in them ye think ye have eternal life : and they are they which testify of me.—Jno. 5:39.

3. These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.—Acts 17:11.

4. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.—Jas. 1:19.

5. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.—2 Tim. 3:15.

6. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.—Matt. 11:29.

7. Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons.—Deut. 4:9.

8. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 Tim. 2:15.

9. That thou mightest know the certainty of those things wherein thou hast been instructed.—Luke 1:4.

10. Till I come, give attendance to reading, to exhortation, to doctrine.—1 Tim. 4:13.

LIBERAL GIVING.

1. Every man according as he purposeth in his heart, let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.—2 Cor. 9:7.

2. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.—2 Cor. 9:6.

3. The liberal soul shall be made fat: and he that watereth shall be watered also himself.—Prov. 11:25.

4. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.—Matt. 6:1.

5. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.—1 Cor. 16 : 2.

6. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?—Mark ■ : 36.

7. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall these things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.—Luke 12 : 18-21.

8. He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.—Prov. 19 : 17.

9. He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.—Prov. 28 : 27.

10. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Mal. 3 : 10.

THAT "UNRULY MEMBER."

1. A fool's mouth is his destruction, and his lips are the snare of his soul.—Prov. 18 : 7.

2. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.—Jas. 1 : 26.

3. Keep thy tongue from evil, and thy lips from speaking guile.—Ps. 34 : 13.

4. For he that will love life, and see good days,

let him refrain his tongue from evil, and his lips that they speak no guile.—1 Pet. 3:10.

5. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.—Prov. 15:2.

6. A froward man soweth strife: and a whisperer separateth chief friends.—Prov. 16:28.

7. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Tit. 3:9.

8. Only let your conversation be as it becometh the gospel of Christ: that whether I come to see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.—Phil. 1:27.

9. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.—Eph. 4:29.

10. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.—Matt. 12:36.

HOLD YOUR TEMPER.

1. A soft answer turneth away wrath: but grievous words stir up anger.—Prov. 15:1.

2. He that is soon angry dealeth foolishly: and a man of wicked devices is hated.—Prov. 14:17.

3. But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.—Matt. 5:39.

4. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.—Rom. 12:19.

5. Fret not thyself because of evil men, neither be thou envious at the wicked; for there shall be

no reward to the evil man; the candle of the wicked shall be put out.—Prov. 24:19, 20.

6. Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.—Prov. 7:9.

7. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.—Col. 3:8.

8. Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice.—Eph. 4:31.

9. He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.—Prov. 16:32.

10. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work.—Jas. 3:14-16.

SELF-AGGRANDIZEMENT.

1. Pride goeth before destruction, and a haughty spirit before a fall.—Prov. 16:18.

2. He loveth transgression that loveth strife: and he that exalteth his gate seeketh destruction.—Prov. 17:19.

3. I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.—Luke 18:14.

4. But he giveth more grace. Wherefore he saith, God resisteth the proud, but he giveth grace unto the humble.—Jas. 4:6.

5. And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he

gave not God the glory: and he was eaten of worms, and gave up the ghost.—Acts 12: 21-23.

6. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.—1 Pet. 3: 3, 4.

7. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?—Mark 8: 36.

8. A man's pride shall bring him low: but honor shall uphold the humble in spirit.—Prov. 29: 23.

9. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.—Luke 16: 15.

10. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: ■ ■ ■ ■ ■ the rich man also died and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.—Luke 16: 19-25.

SELF-DENIAL.

1. And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.—Mark 8: 34.

2. And whosoever doth not bear his cross, and come after me, cannot be my disciple.—Luke 14: 27.

3. For whosoever will save his life shall lose it : but whosoever will lose his life for my sake, the same shall **save** it.—Luke 9:24.

4. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Rom. 12:1.

5. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.—Heb. 11:24, 25.

6. Humble yourselves in the sight of the Lord, and he shall lift you up.—Jas. 4:10.

7. Now **is** chastening for the present seemeth to be joyous, but grievous : nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.—Heb. 12:11.

8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name.—Phil. 2:8, 9.

9. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, **nor** is made weak.—Rom. 14:21.

10. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.—Gal. 6:14.

THE SABBATH.

1. Remember the sabbath day, to keep it holy.—Ex. 20:8.

2. Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep : for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.—Ex. 31:13.

3. And he said unto them, The sabbath was made for man, and not man for the sabbath; therefore the Son of man is Lord also of the sabbath.—Mark 2:27, 28.

4. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.—Acts 20:7.

5. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.—Rev. 1:10.

6. There remaineth therefore ■ rest to the people of God.—Heb. 4:9.

7. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath day to do good, or to do evil? to save life, or to destroy it?—Luke 6:9.

8. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.—Isa. 58:13, 14.

9. Blessed is the man that doeth this, and the son of man that layeth hold on it; but keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.—Isa. 56:2.

10. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.—1 Cor. 10:31.

PRAYER.

1. Confess your faults ■■■ to another, and pray ■■■ for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.—Jas. 5:16.

2. And when thou prayest, thou shalt not be ■ the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be ■ of men. Verily I say unto you, they have their reward.—Matt. ■:5.

3. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which ■ in secret; and thy Father which seeth in secret shall reward thee openly.—Matt. 6:6.

4. Pray without ceasing.—1 Thess. 5:17.

5. In everything give thanks: for this is the will of God in Christ Jesus concerning you.—1 Thess. 5:18.

6. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Luke 11:9.

7. But let him ask in faith, nothing wavering: for he that wavereth is like ■ wave of the sea driven with the wind and tossed.—Jas. 1:6.

8. I will, therefore, that men pray everywhere, lifting up holy hands, without wrath and doubting.—1 Tim. 2:8.

9. Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.—Mark 11:24.

10. If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him.—Luke 11:13.

EVERY CHRISTIAN SHOULD BE A WORKER FOR JESUS.

1. Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.—Luke 10:2.

2. He that is not with me is against me: and he that gathereth not with me scattereth.—Luke 11:23.

3. No man can serve two masters: for either he will hate the ■■■ and love the other; or else he will hold to the one and despise the other. Ye can not serve God and mammon.—Matt. 6:24.

4. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness.—Rom. 6:16.

5. For he that is called in the Lord, being ■ servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.—1 Cor. 7:22.

6. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.—1 Cor. 6:20.

7. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.—Eph. 6:12.

8. I must work the works of him that sent me, while it is day: the night cometh, when no man can work.—Jno. 9:4.

9. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.—Tit. 3:8.

10. And he said unto them, Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

POINTS FOR REFLECTION.

The best way to get rid of a foe is to make a friend of him.

* *

"Man usually measures man by his reputation; but God measures man by his character."

* *

If people will be as sleepy in heaven as they now are during church-services, they will miss many an angelic anthem.

* *

Don't be too free with your advice. As a rule "advice is cheap," but it is not always the cheapest things that are the best.

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It is good to be able to convince the world that we are good Christians. By and by it will be still better if God also can be convinced of this fact.

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"Money is an article of exchange used to purchase anything but peace and pardon, and can be used as a means of transportation to any country but heaven."

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117

In comparing the Bible with human philosophy, meet with many contrasts. Here is one of them:

"A little nonsense, and then,
Is relished by the wisest men."

—*Human philosophy.*

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■ ■

It is easier to drift down the stream than to row against the current; yet every moment of drifting means a greater distance from the fountain head of the stream. Sinners should reflect that every moment of drifting takes them farther away from the Fountain of Living Waters.

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Sinners have no reason for remaining in the service of Satan because they imagine that there are some hypocrites in the churches. Neither has any church a right to sit down at ease while many of her members are an actual stumbling-block to them that are without. Let our prayers and our energies be exerted to the end that the church may be made and kept pure.

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Man may be compared to a fountain pen; the tongue is to the head what the pen is to the fountain. Keep the fountain filled, and the pen does good work. Let the fountain get empty, and the pen is worthless. Keep the head well filled with useful knowledge and noble thoughts, and the tongue does admirable work. Let the head get empty, and the empty rattle of the tongue will soon reveal it.

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Sinners, upon being asked why they do not give their hearts to God, frequently compare themselves either with persons whom they imagine to be much more contaminated with sin than themselves, or with some unfaithful church member who, they declare,

is much worse than themselves. There are two facts, however, which they generally overlook:

1. In drawing the comparison, they are apt to favor themselves.

2. It is by no means settled that the persons with whom they compare themselves are saved.

"They measuring themselves by themselves, and comparing themselves among themselves, are not wise."

■ ■

It would be a grand thing if every true Christian could clearly comprehend that there may be religious toleration without false liberalism. God endowed man with talents, and left him free to use these talents as he sees fit. Yet, while God as a rule never forcibly interferes with man in the misuse of his talents, we have many evidences that He is displeased with sin in any of its forms, and never compromises with it. The religion of Jesus Christ is in harmony with this plan. We should never attempt, by carnal force, to put an end to false creeds or heretical doctrines; neither should we ever in any way compromise with them. "Higher criticism," "universalism," or any other "ism" which compromises the truth of God's word, should be classed as infidelity (which they really are), and the adherents of such doctrines held as enemies to the cause of true religion. God's word is pure, and should never be adulterated by any wisdom not divine. The cause of Christ invariably suffers from compromises.

■ ■

While God's word is yea and Amen forever, and can never be affected by human opinion however wise, it is not so with our own ideas. Our religious ideas should be immovable, only when they are established by "thus saith the Lord," and this "thus saith the Lord" is so unmistakably plain that we can not be mistaken. When once settled by the

immutable word of God, let not human wisdom persuade ■■ to believe that possibly the Lord did not mean what He said. But when our ideas were fixed by our own reasonings or observations, let us remember that others have minds equal to or greater than our own, and that it is altogether possible that we are mistaken. The cause of Christ has been made to suffer much because men have tried to compress the Bible between the narrow walls of their own temples. False liberalism on the ■■■ hand, and religious bigotry ■■ the other—together with the unscrupulous designs of unconverted men in the church—are largely responsible for the many religious denominations of to-day.

■ ■

I like to see ■■■■ with positive religious convictions. You can depend upon a man like that; for you always know where to find him. Neither wealth nor ease nor popularity will lure him away from what he believes to be right; for he is a man of conviction, and not of policy. Such a man is not necessarily ■ religious bigot, nor need he subscribe to that tiny-brained view that salvation is obtained through the particular church denomination of which he happens to be a member. Yet you always find him closely attached to his own church, and firmly of the opinion that the church to which he belongs, is as near (if not nearer) the teaching of the Gospel as any church of which he knows. When once he is convinced that another denomination stands nearer to the teaching of the Gospel than his own, he does not hesitate to make the change. With him, church membership is ■ matter of conscience; and, without crying down other churches, he dearly loves his own. The man who can be ■ Methodist, ■ Presbyterian, ■ Mennonite, ■ Dunkard, ■ Baptist, or something else, just ■■ it happens to suit, is ■ religious mongrel whom heaven pities and earth contemns.

When we hear people talking about doing their share in Christian work, ■■■ conclude at once that they are measuring themselves by the wrong standard. The great work to be accomplished is the salvation of the whole human race. To this end, Christ gave His all—even His life. We do our share when we imitate Him; not when we measure our piety, contributions, and personal work by what the average church member does. To follow in the footsteps of our Savior, may not cost us all our comfort; it may not take all our earthly possessions; it may not cost us all our friends; it may not cost us our natural lives: but all these should be laid upon the altar of the Lord, ready to be offered up if called upon. By personal work, we encourage those among whom we labor. By giving of our means, we stir others to action. By prayer, we move the hand of God. In either line, the greater the sacrifice, the more far reaching the results. Strange as it may seem to those who are inclined to look out strictly for themselves, it is nevertheless true that the more completely self is abandoned in Christian work, the more thoroughly self will be cared for, and the more complete will be the exaltation. May God have our undivided service, and may we be content with present blessing and ultimate glory.

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